FIFTY YEARS IN YORKVILLE

1866 1916

Pope Benedict XV.

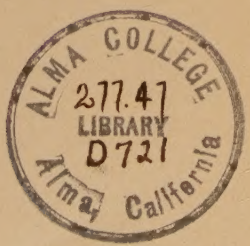
Fifty Years in Yorkville

OR

Annals of the Parish

OF

St. Ignatius Loyola and St. Lawrence O'Toole



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✠John Cardinal Farley,
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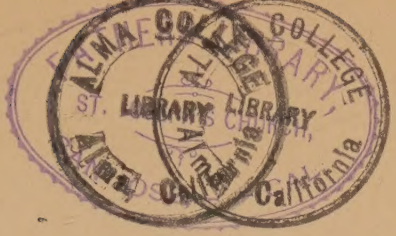

To the Pioneer Catholics of Yorkville,

Who out of their Poverty

Constructed the loved Shrine

of St. Lawrence O'Toole

And to their more fortunate Successors,

Who, out of their larger means,

Erected and Adorned

The imposing Temple

of St. Ignatius Loyola

These pages are dedicated by the

Author.

Patrick Joseph Dooley, S.J.

FOREWORD

The proposal to commemorate the fiftieth anniversary of the coming of the Jesuits to take charge of St. Lawrence's Church in Yorkville, included the project of writing the history of the Jesuit administration, as far as time and data would allow. Time for writing before the celebration of the Jubilee was altogether inadequate, and the data, where existent, could not be put together with any degree of accuracy to satisfy the writer or the reader. Hence the issue of our "History" is postponed until curiosity and expectancy have died down. The notice for the celebration suggested the title of the book, Fifty Years in Yorkville, and directed the angle of vision. The place, the people, the church, might easily supply entertaining material for a volume each, but could not be treated adequately in one. Hence the present book deals in the main with the church and its activities, particularly its development since 1866, when the Jesuits first took hold.

Knowledge of the place was secured from Wilson's "New York, Old and New"; from "Historic New York," "Half Moon Papers"; from Jenkins' "Old Boston Post Road"; "Valentine's Manual"; and from the "History of New York City," by Mrs. Martha Lamb. The reminiscences of Mr. Robert McGinnis, Mr. Sheehy, Mrs. Quinn, Mrs. Stanton, Mr. John D. Crimmins, Mr. Edw. Long have been helpful in interpreting printed authorities. Mr. Falvey, Mrs. Cather-

ine Byrne, Miss Mary Rooney and Sisters Bernardine, Edward and Rita supplied many facts, and explanations which otherwise would have been obscure or unintelligible. Mr. Daniel E. Reilly, a cousin of the first pastor and a witness of his ordination, supplied knowledge unattainable at any other source. The Very Reverend J. S. Lynch, D.D., in his "Page of Church History in N. Y., St. John's, Utica," kindly loaned by Mr. Meehan, supplied the main data for the sketch of Father Quarter. This was supplemented by the "Life of Bishop Quarter," Bishop Bayley's "History of the Catholic Church in New York," Clarke's "Lives of the Deceased Bishops of the United States," and by many vivid and cherished memories of those already quoted. Father Mulledy is made known to us by the catalogues of the Maryland Province, the Catholic Directory, the indefatigable researches of Mr. Wm. S. McLoughlin, the recollections of Rev. Edward I. Devitt, S.J., a former pupil, of Sister Bernardine, who was present at his death, and of Mrs. Quinn, who first saw him reclothed in the Jesuit habit, and above all, to the vivid memory of Mr. Edward Long, a life long admirer. The Baptismal and Matrimonial registers have been of use in supplying facts and notes about the first three pastors, and in correcting defective memory. For it is not to be expected that any memory could place in their exact surroundings events that transpired fifty or sixty years ago.

With the advent of the Jesuits our knowledge increases, and memories multiply and become more vivid, and can be checked by more numerous documents. We have all the registers, cash accounts, most of the early

Church Announcements. We have the Mission and Province Catalogues which give from year to year the habitat and occupations of all members of the Mission or Province. Biographical sketches of most of the Jesuits here have been published after death in the Woodstock Letters and many, too, in "Historical Records." Religious institutions within the limits of the parish have kindly furnished notes about their foundation and activities to Dr. Thomas McParlan, Chairman of the Historical Committee of the Jubilee Celebration. To him in a particular manner are due the thanks of the writer, as also to Rev. Henry Shandelle, S.J., Librarian of Georgetown College and to the staff of the Yorkville Branch of the Public Library for courtesies extended.

The earlier Pastors have been noticed at greater length, because their lives are less known by the present generation; but, for obvious reasons, little has been said about those who still survive.

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JOHN CARDINAL FARLEY

CHAPTER I

Introduction.

When the City Hall was begun in 1803, the architect saw fit to turn its aristocratic face to the south, to the sun and to the young lusty city of about 70,000 inhabitants, while its plebeian back was shown to the cold north and the country. The time when the city should reach beyond City Hall Park seemed so remote, not to say improbable of advent, that the north side was constructed of inferior material and comparatively unadorned. But the city grew with a pace accelerated beyond the wildest dreams of seers in the beginning of the last century. Like sand dunes on the coast of Virginia or North Carolina moving inward over marsh or woodland and cultivated soil and blotting out in their resistless march all signs of previous conditions, the young city, the future mistress of the Western Hemisphere, moved northward. It soon surrounded the City Hall, crept beyond it, encroached on outlying villages. It overran the Bowery Lane first, the path leading up from the city to Dutch farms in the country beyond; then, as if proud of its conquest, it first attacked and next absorbed the village of Greenwich. The city fathers soon waking up to the fact that their charge was bent on extending itself northward at a pace beyond their experience or their dreams, determined, if they could not check, at least to direct the town's growth. They resolved to avoid the bewildering

tangle of streets in the old settlement, and appointed a commission to draw up a plan of city streets. The plan was adopted in 1811, and has been followed in the main on Manhattan Island. They had nothing to do with what lay beyond the Harlem. Their grand-children must attend to that, if the world should last so long. The natural increase of a healthy, contented and prosperous people, the completion of the Erie Canal that brought the teeming products of the West to the superb harbor of New York, growing commerce conveyed in the famous American clipper-ships, the construction of two railroads to the North-West and the East calling for an army of laborers, poverty or political discontent in Europe inviting to liberty and economic independence and the frequent communication with the outside world—all added their quota to the 70,000 clustered below the City Hall.

By 1850 the population had grown to 515,000 (one can afford to omit the few odd hundreds), and was spread over the area south of Fifty-First Street between the two rivers. The number of Catholics in 1851 was close on to 200,000 and was growing rapidly in the last decade, and particularly in the last four years. Prior to 1785 there was no church for the accommodation of Catholics, the faithful being ministered to in private houses on the rare occasions on which a priest visited them from Philadelphia. After 1785 and up to 1809, when the old Cathedral parish of St. Patrick's was established, St. Peter's on Barclay St. sufficed for those of our faith in New York. The upward march of the population, Catholics included, may be seen from the sites of the early churches, Barclay St.,

St. Peter's, 1785; Mulberry St., St. Patrick's, 1809; Grand St., St. Mary's, 1826; Sixth Ave., St. Joseph's, 1833; Twenty-Third St., St. Vincent de Paul, 1840; West Thirtieth St., St. John Baptist, 1841; East Fiftieth St., St. John the Evangelist, 1841. Meantime the lower sections, the older sections, were becoming more crowded with worshipers, and new parishes had to be carved out of the old, that all might receive adequate spiritual attention. Thus the Transfiguration parish was established in 1827; St. Nicholas, Second St., in 1833; St. James, James St., near Bowery, in 1837. After 1840, parishes were organized more and more rapidly, two in 1841, two in 1842, one in 1844, two in 1845, as many in 1847, and the same number in 1848. Before 1830 there were but four churches for Catholics in Manhattan. In the next decade four more were added, and twelve new ones were organized between 1840 and 1850.

After the great fire of December, 1835, which destroyed nearly seven hundred houses below Wall St., and consumed about twenty millions in property, a feverish period of construction ensued for two years, but fell to the average of eight hundred and thirty-eight buildings erected each year during the subsequent eight annual periods. The fire of 1845 again accelerated the rate of construction which rose to 1704 buildings annually up to 1850. The city was growing by leaps and bounds, but necessarily in a northern direction, and preparations began to be made to accommodate the expected population elsewhere and in Yorkville.

Yorkville is now more of a reminiscence than a geo-

graphical entity. One motoring up Fifth Avenue or riding in a trolley car on Madison and Lexington Avenues, one thundering in the elevated through Third and Second Avenues, especially one shooting through the tunnel in Park Avenue, will fail to notice any break in the continuity of the streets, or any deviation from the north and south direction of the avenues, or the east and west trend of the numbered streets. Whatever seams and irregularities once existed, as in Chelsea or Manhattanville, have long since been eliminated in the northward growth of the city by the American love for, and the general convenience of the checker-board delimitation of streets. But those whose memories go back sixty or seventy years, and some such are still amongst us, recall far different scenes. There was no Central Park to neighbor us and give us dignity on the west, no trolley or elevated cars on our avenues, there was an open cut for the Harlem railroad running through Fourth Avenue to 86th St., from Madison Square, an eyesore to such as dreamed dreams of our beautiful and noble Park Avenue. There were no apartment houses such as we see now towering their thirteen stories into the sky. There were many outcrops of granite gneiss, scaling places and battle scenes of boyhood. There were patches of cultivated soil, strips of virgin forest here and there, and goats everywhere.

Of the two great arteries of travel connecting Old New York with the outer world, the Albany Post Road and the Boston Post Road, the latter passed through Yorkville and contributed to its creation. Along the tedious ways, stops for food and rest and change of

horses were necessary. Inns, stables, smithies, homes for hostlers and drivers of coaches sprang up at intervals, villages grew up by the wayside, and villages developed into towns and later into cities. New Haven, Hartford, Springfield and Worcester are some among the many cities generated from the hamlets along the Post Road of 1685, in consequence of Governor Dongan's reorganized postal service.

Yorkville was too near the terminus to grow into a large city. It was clearly destined to be absorbed into New York, though no one prior to the Revolution could harbor such a wild thought as the growth of the old town below Wall Street into the country for the distance of six miles. Even so late as 1850, the village was separated from the outskirts of the city by a distance of a mile and a half. It kept its own identity, built its houses according to its own sweet will, on hills or in hollows, orientated according to the whim of the builder or owner, and regardless of the plans of the City Fathers of 1811, who devised the present direction of the streets, and sometimes regardless of the rights of the owners of the land, owners blissfully ignorant of the future value of their estates.

The name would suggest that the settlers or squatters were of English rather than Dutch blood. The Dutch naturally preferred the fens and lowlands about the old fort or the marshes about the Harlem River, and in course of time spread northwards and southwards from these points. The rocky midland was foreign to the experience of the Hollander of the Dikes. The hamlet might have called itself Stringtown on the Pike, if a pike had existed, or by any other name, and

no one would have quarreled with it on its choice. But as New Amsterdam gave place to New York after the English Conquest, so the villagers, proud of their close connectiton with the great city, wished to be joined with it in name also, and pitched on the title of Yorkville for their home. Were they dazzled by the glory of the Duke of York, later James II, the friend and patron of Dongan, the first Governor of the colony? It is hard to say,—for there is no accounting for taste. Yorktown would have suited them better; but Yorktown had been preempted by the pioneers of Virginia, so perforce Yorkville became the name of the village on the Post Road between the Dutch settlements of Harlem and New Amsterdam.

The Post Road which helped to build up Yorkville as it helped to build many more pretentious villages, towns and cities, following in its long course Indian trails throughout most of its distance, emphasized and broadened these by heavier and more frequent traffic. It began at the City Hall, thence by way of Chatham Street to the Bowery. This was originally a lane leading to the farms or boweries of the Dutch settlers in the country. The chief one, that of Peter Stuyvesant, lay between Sixth and Seventeenth Streets, from Fourth Avenue to the East River. The Lane and the Post Road met Broadway at Fourteenth Street and merged with it up to Twenty-Third Street, then swerving to the East River, it zigzagged across Third Avenue, sometimes going east of Second Avenue and at other times going west to Fourth Avenue, to avoid hills or swamps in its northern progress, but in the main keeping to the line of Third Avenue. It entered York-

ville at Eighty-Third Street and Third Avenue. Hazard's Road House at Eighty-Fourth Street was a famous station which saw many an adventurous traveller in the early days, and many a guest in later days when an excursion into the country behind a fast team was an agreeable diversion to the leisured classes of New York. When Third Avenue was cut through from Twenty-Eighth Street to Harlem in 1835, the Post Road disappeared from view, but Yorkville on the line of increasing travel became more important. There was a good macadamized road straight down to the city and fairly well graded, the old speedway of the East Side. Villas or country houses dotted the shore of the East River, three of which became famous. A lane running east from Third Avenue near Eighty-Third Street gave access to these. Following this lane and turning north, one came to the Villa of Commodore Isaac Chauncey on the south side of Eighty-Fifth Street, between Avenues A and B. Beyond him lay that of John Jacob Astor, on the south side of Eighty-Eighth Street, between Avenues A and B. Here Washington Irving was a frequent visitor. Here he wrote his Astoria in memory of his host. The next and the most famous of all was the Villa of Archibald Gracie, a renowned entertainer. Among his guests he counted Tom Moore, Louis Philip, later king of France, Washington Irving, Josiah Adams and John Quincy Adams. His place overlooked the water east of Avenue B and north of Eighty-Eighth Street.[1] To the south of Eighty-Third Street there were important properties belonging to Livingston, Riker, Ireland, Nelson, Jones. The property of the Jones family began

[1]Rufus Rockwell Wilson, II, 295.

about Seventy-First Street at Dead Man's Rock and was in part virgin forest, an excursion point from the city in the early years of the last century and a favorite picnic ground for our people in the sixties.

On the west side of Yorkville even as late as 1865 there were not a dozen houses along Fifth Avenue from Sixtieth to One Hundred and Tenth Street. The most valuable property was that purchased by Robert Lenox and willed to his son James in 1829 with the strongest recommendations that it should be kept intact, because the deviser hoped that "at no distant day it may be the site of a village." The purchase price was about seven thousand dollars, more than it was worth at the time; but the investment proved a fortunate one for the son and heir, James Lenox. Part of the property was sold for six millions. It extended from Sixty-Eighth Street to Seventy-Fourth Street, between Fourth and Fifth Avenues. He founded the Presbyterian Hospital and the Lenox Library. These facts are taken from Wilson's New York, Old and New. On page 290 he tells us:—"Sixty years ago there was a road-house hard by the fifth mile-stone on the Boston Post Road, and north of that point the traveller passed only scattered houses, open fields and bits of woodland until he came to the village of Yorkville, a straggling hamlet which reached from Eighty-Third to Eighty-Ninth Streets, and from Fourth Avenue to Second Avenue. Old men who knew Yorkville in their boyhood say that it was never a pretty place, but add that the view toward the East River was superb. The Hell Gate ferry was at the foot of Eighty-Sixth Street, opposite the northern end of Blackwell's Island." This ferry, a convenience

to the villagers, doubtless helped to swell their numbers, as the location was elevated and the land extremely cheap up to fifty years ago.

Two other causes leading to the peopling of Yorkville were, first, the construction of the Harlem Railroad, which was chartered in 1831, reached Fourteenth Street in 1832, was finished to Thirty-Second Street in 1833, and in the following year completed to Yorkville, where a station was opened at Eighty-Sixth Street before the road plunged into a tunnel to avoid the steep incline to Ninety-Third Street, and dropped by an easy grade to the flats of Harlem. This road might be called the first means of rapid transit to the city. Commuters were induced to settle here, while some of the constructors of the road remained. The second cause operating to people Yorkville to greater growth was the excavation of the Croton Reservoir west of the Metropolitan Museum. A small army of men was required for the work, and a larger army still for the greater reservoir to the north of the first mentioned. Each left its residue of navvies where they had homes during the completion of these works. In this manner population was added to the village of Yorkville on the Boston Post Road. When the running time between Boston and New York was cut down to three or four days and there were three trips a week each way, and a line of twenty omnibuses (managed by Murphy and Kavanagh) ran between Harlem and Tryon Row via Third Avenue, Bowery and Chatham Street, Yorkville became comparatively a busy place, with Hazard's Road House as the chief centre of attraction for visitors and residents alike.

A last word about the surface. The present aspect of the Avenues, even though the hills have been leveled off and the hollow places filled up, in places to a considerable height, shows a considerable variation in level. In general there was a slope southward and eastward from Ninety-Fifth Street in the present Park towards Seventy-Fifth Street and the East River. Such streams as existed ran into the latter. There was one rill cutting the high East River bank at Ninetieth Street, and another at Eightieth Street. Two streamlets, one rising about Eighty-Ninth Street and Eighth Avenue, flowing eastward and southeast across Fourth Avenue near Seventy-Sixth Street, the other having its origin near Ninth Avenue and Eighty-Fifth Street, flowed south and then east, mingled their wavelets at Seventy-Fifth Street near Third Avenue. The united streamlets formed the Saw Kill and emptied into the East River near Seventy-Fifth Street.

In the process of grading and filling up the streets and avenues that crossed the course of these streamlets, the sewers at places crossed above the level of the water. The culverts constructed for the drainage of the low ground were imperfectly made, with the result that banks fell in, choking the drains, and the water overflowed the surrounding blocks to the depth of six and ten feet. Here was an opportunity for diversion, exercise and amusement which the boys of the period did not neglect. Aquatic feats of diving, splashing, ducking, swimming were numerous in the long summer days over the bed of Seventy-Fifth Street, between Third Avenue and the Park. French Peter, a character who played Robinson Crusoe on an island in the sub-

merged district, was often the victim of their youthful pranks, as some can recall to the present day. Yorkville had a bad reputation owing to malaria, chills and other kindred ailments due to the saturated condition of the soil. Many died of these ills, amongst others the contractor whose careless work caused the overflow. At great expense and by laying down 8,000 feet of pipe for under drainage, the water was removed and the soil made dry by 1871; and now Yorkville is amongst the healthiest places in the city.

"Great White Way of Yorkville"

CHAPTER II

Organization.

The growing importance of Yorkville was recognized by the municipal and Catholic authorities. In 1850 it was incorporated in the new Nineteenth Ward, extending between the rivers from Fortieth to Eighty-Sixth Street and was represented in the First Chamber of the city government by William Dooley. Educational needs were for the moment satisfied by the establishment of a Ward School on Eighty-Fourth Street, near Fourth Avenue, with two teachers, Mary J. Donnell and Catherine Geary, to attend to budding genius of the locality. Prior to 1850 no water mains had been laid in the streets above Fortieth Street; but from this year on feverish activity was displayed in providing present and future population with Croton water. Long after the Croton Aqueduct was constructed, and an abundant supply was at hand, many of the residents in the older sections of the city continued to draw on wells and springs for washing and for drinking purposes. Yorkville, therefore, was not apt to utter any serious protests on the score of neglect in the matter of water supply.

The Catholics formed a considerable portion of the population of the district, attracted by employment necessary for a growing neighborhood. The section between Eighty-First Street and Eighty-Fifth Street, from Fourth Avenue to Fifth Avenue was called Irish-

town, from the nationality of most of the squatters; and it is safe to say the majority of these were Catholic, and conscientious, as far as possible, in the discharge of their religious duties. Many were refugees from the scourge of famine which had made Ireland desolate in the preceding years. They were amongst the most faithful of the exiles who had before that time come to this country, or who have immigrated since. The comparatively easy circumstances in which they lived in their new home made them liberal givers for the construction of churches and schools, and they deemed themselves honored in being able to forward the interests of God. They were a generation of church builders, and their grandchildren have reason to be grateful to them for lessons of pure faith and loyalty to God, as well as for many of the churches which are still in active use and which are a credit to the epoch in which they were planned.

Men, who at home thought little of walking three and four Irish miles in all kinds of weather, would certainly not complain at being obliged to walk as far as St. Paul's on One Hundred and Seventeenth Street and still less to St. John's on Fiftieth Street, however much we of a later generation might be inclined to grumble at such a trip every week; but when the bitter cold of winter covered the country roads with snow or sleet, or the pitiless rays of a summer sun beat down on the heads of their wives and children, they were forced to turn their minds to the task of procuring a place of worship nearer home. The necessity was all the more urgent as these two churches were not any too large for their own congregation and the natural in-

crease to be expected from experience in other parts of the city.

The project of securing a church and a Priest of their own was without doubt long entertained and discussed by the principal men of the Village before any definite action was taken; but the heat of the coming summer of 1851 stirred them to action. Accordingly some of the well-to-do men waited on Archbishop Hughes and laid their needs and prospects before him. He was in perfect sympathy with his subjects in Yorkville, yet the difficulties in the way seemed insuperable. Priests were scarce and the locality was peopled mainly by the poor. He could trust to God for the Priest, but, humanly speaking, he could scarcely trust to man for the money necessary to erect a new church in a poor village. Hoping that God would aid with the money too, but to test the earnestness of the committee and their generosity, he is reported to have said: "If you give me a thousand dollars I will give you a Priest." Priest and money seemed equally far off, yet four members of the committee, Mr. McCabe, a haberdasher on Eighty-Sixth Street and Fourth Avenue, Mr. McCarthy, a member of the Board of Education, who lived on Eighty-Second Street and Third Avenue, Mr. Lennon, who kept a bakery on Third Avenue, and Mr. McManus, keeper of the Road House on Eighty-Sixth Street and Fourth Avenue, returned home well pleased with their mission. They went to work with a will, and soon had the thousand dollars for the Archbishop, Lennon alone contributing one hundred dollars. He did a thriving business, serving customers as far north as Manhattanville, and appears to have been the monied

man of the Catholic residents, the Cushman of sixty years ago.

With good cash on hand they were authorized to raise funds and purchase lots at a suitable place for the erection of a church and a school. With impartial eye they selected a site midway between the village on the east side and Irishtown on the west, a high spot and a dry spot, and purchased four lots for one thousand dollars in the very centre of the existing population at Eighty-Fourth Street near Fourth Avenue. The open cut of the Harlem Railroad divided the territory; but there were wooden bridges spanning the road from Eighty-First to Eighty-Sixth Street. Access, therefore, was easy for all worshipers, and the distance to be covered by the remotest was inconsiderable. Growth to the north as well as to the south might take place, and did take place, yet the convenience of all new comers would be equally served. The committee drove a good bargain, as the lots then held by the city on Eighty-Fourth and Eighty-Fifth Streets were valued at three hundred dollars apiece in 1851. It would be interesting as well as gratifying to know who the contributors were, as we, their successors, owe them a debt of gratitude, a debt which we should willingly pay at the present time when commemorating the origin of our parish on the golden jubilee of its passing to the care of the Jesuits. But unfortunately, so far, no complete record of their names is at hand.

But it was much easier to raise money and buy property for a new church than it was to get a Priest to serve the church. The rapid increase of Catholics in the already established parishes called for more and

more Priests. Religious communities were increasing and demanded, though they did not always receive, the desired ministration of Priests. Every Priest was obliged to say two Masses on Sunday, and even then some subjects had to be neglected; and as late as 1857 the Sisters of the Good Shepherd had to do without confession for five weeks, and some of their charges were kept waititng for three months before they could make a very necessary general confession. In the whole diocese there were but ninety-nine Priests in 1850. Nine Levites had been raised to the Priesthood in that year. In 1851 there were one hundred and nine Priests, but on the other hand, there were but four candidates ordained, a very poor outlook for an increasing archdiocese.

Unexpectedly a strange Priest with highest recommendations asked for work in New York in the summer of 1851. He was the tenth, added to the nine ordained the year before. He was most gladly accepted by Archbishop Hughes, and was given charge of organizing a parish at Yorkville.

Rev. Eugene O'Reilly
First Pastor.

The founder of our parish was born in Mullogh-owen, Co. Cavan, in 1822. His ancestors were the occupants of the principality of Breffni which corresponds closely with County Cavan, and almost entirely with the present diocese of Kilmore, to which the parish of Mullogh belongs. Though despoiled of their lands and expatriated from their tribal bounds, many of the

sept returned to their ancient seats to rise slowly from the position of practical serfdom to independence. Many are still there, and the clergy of Kilmore has been largely recruited from their ranks. Though the hand of death has recently lain heavily on the clergy of the family of O'Reilly, there yet remained last year six of that name of the seventeen of a few years ago in a total of one hundred and one Priests in the diocese of Kilmore. Eugene's father was the sixth of ten children, four daughters and six sons, of whom one became a Priest and labored for some years in Baltimore and New Haven, Ct., and another became a physician in Kilkenny. The family belonged to the better class of farmers, and were able in trying times to maintain their independence and their home. The performance of an act of charity occasioned the exile, for a time, of Father Philip O'Reilly; but he was able to return to Ireland and received back his former parish, Mulloghowen. He studied in Paris and prided himself on his freedom from the oath of allegiance to the British government, which students of Maynooth were forced to take. As parish Priest of St. Mary's Church, Govanstown, Maryland, he was able to give a last home to his nephew, and to lay him in his final resting place in the adjoining cemetery.

Eugene O'Reilly was the eldest son and third child in a family of ten, five boys and five girls. He was a precocious child, and probably received his first lesson from his father, John O'Reilly; and as soon as he was old enough and strong enough went to the parish school which was established before the government or National Schools were inaugurated in 1833. He

studied Latin under a tutor named Brady, one of a large class of men who did incalculable good for the Irish church before the establishment of Academies and Colleges, often at the risk of their liberty, if not of their lives. Mr. Brady did his work well and had good material to work upon. His young charge was able to pass the examination for Maynooth long before the ordinary age, and finished his course of Philosophy and Theology before he reached the canonical years for ordination.

While at home for his vacation at the end of his studies, waiting for the slow months to move along, Eugene O'Reilly met Dr. Richard Smith, third Bishop and first Archbishop of Port of Spain, Trinidad. The Bishop was on a visit to his brother-in-law, Mr. McPartland, and looking for recruits for his tropical see, then very much in need of evangelical laborers. He was fortunate enough to get three volunteers, amongst them Eugene O'Reilly, waiting for ordination. The transfer from allegiance to Kilmore to Port of Spain seems to have been effected without difficulty, and the Bishop having power as a ruler of a missionary country to dispense with one year in age in candidates for ordination, Bishop Smith proceeded to confer Holy Orders on his new subject in presence of father, mother and whole family in the parish chapel served at the time by the uncle of the candidate, Rev. Philip O'Reilly. It was a happy day for the Bishop, for the candidate, for the uncle, for the family and numerous friends. The mother's tears of joy were mingled with tears of regret at a parting which proved to be final. Another candidate would have gladly joined the youth-

ful band of missionaries to the negroes of the tropics, Fr. Farrell, a cousin to Rev. Eugene O'Reilly, but his mother, Mrs. Farrell (Bridget O'Reilly) could not reconcile her mother's heart to a separation which she feared might equal her days. He came to the United States, however, was vicar general to Bishop Timon in Buffalo for several years, but returned in 1866 to close his mother's eyes in death.

One who was present on that happy summer day at the ordination in Mulloghowen describes the Rev. Eugene O'Reilly as of medium height, slim, with brown hair, of very fair complexion and extremely handsome. Handsome features would prove no impediment in his labors amongst the poor negroes in Trinidad; but the very fair skin tinged with red in his cheeks, would be a poor protection against the fierce glare of the tropics. However, he threw himself with ardor into his work, accommodating his fine talents to the very limited intelligence of those who sought or who allowed his ministrations. His patience, tact, zeal and sympathy won over many who could understand these traits, though they might not catch the force of his theological arguments. He brought thousands to the faith, and their grandchildren now go to swell the gratifying numbers in the Archdiocese of Port of Spain, in Trinidad.

But what a cost to his health! He was never robust; the food, the heat, the fevers of the pestilential lowlands laid him prostrate in a few years and to save his life he had to seek a cooler climate. The Archbishop parted from him with reluctance and gave him a testimonial of the warmest commendation. He might have

returned to Ireland. Perhaps he feared to show himself in his wretched condition to his mother and to justify the objections of his Aunt Bridget to the departure of her son, Rev. Francis Farrell, for the tropics seven years before. He left home a missionary, and a missionary he would remain to the end of his days. His countrymen had been flocking to the port of New York in larger numbers than ever before. He understood the negro and could influence him for his salvation. He knew that he understood the Irish, and hoped to influence them still more, and keep alive in their hearts that staunch faith which was proof against temptation, which had preferred death by starvation to life purchased by apostacy and Protestant soup.

With his dimissorial letter and strong recommendation as a valuable worker, he received a warm welcome from the great hearted Archbishop Hughes and was the one hundred and ninth Priest in the vast Archdiocese of New York. His coming solved the problem of the needs of Yorkville. After a short rest from his long voyage, he was put into contact with the committee of Catholics who had been working for some months to bring about the establishment of a new parish, and received from them the warm welcome due him as one who had sacrificed his health in laboring for an outcast people, far away from his home and in the pestilential tropics. The enthusiasm of the nascent congregation must have kindled the hopes of Father O'Reilly, accustomed as he was to the listless, shiftless, thriftless natives of Trinidad. Here was a people accustomed to think and act for themselves, capable of independent initiative, hampered by no foreign domin-

ance or ascendancy, blessed with strong faith and deeming themselves privileged to give to God's worship all that they could well spare from necessary expenses. They were poor in the world's goods, but they had a steady employment in municipal works, received good pay for that time, munificent pay according to the standard of their native homes and youth. As their lives were pure and simple, their wants were few and their savings relatively large.

Despite his warm welcome and the enthusiasm of his new subjects, the task before him might easily have daunted a stronger man. Save for the four lots purchased by Mr. Lennon for one thousand dollars and deeded over to the Archbishop, there was nothing with which to commence his parochial labors. Rooms for the Priest had to be hired, vestments, chalice, candlesticks, a temporary altar and a place in which to celebrate Mass had to be secured. His work among the blacks of Trinidad had not made Fr. O'Reilly fastidious, and so he was not too much shocked and dismayed when he learned that a dance hall, with a saloon attached, was to serve as a temporary church. On August 7th, Mr. Lennon paid Mr. Thinnes twelve dollars and fifty cents as rent for the remainder of the month for the second story of the house on the corner of Eighty-Sixth Street and Fourth Avenue. The front part of the house had been used as a saloon and the remainder for dancing purposes; but evidently the bacchanalian portion must be screened off from the portion destined for divine services, so for carpentry and lumber Mr. Lennon expended eighty-nine dollars. He erected a partition cutting off the chapel from the front

of the hall, and constructed a private stairway at the east end of the building to accommodate those who wished to hear Mass. Part of the money may have been used for making rough benches for the worshippers. He was provident enough to expend 25c on collection plates for the coming contributions toward divine worship.

The first Mass was celebrated on Sunday, August 10th, 1851, and the hall was rented up to January 1st, 1852, but at an increasing sum as the months sped on. Presumably Mr. Thinnes' revenue from dancing, with the incidental eating downstairs and drinking upstairs, was greater than he could reap from letting his place as a temporary church. He charged thirty dollars for each of the months of November and December. The tin plates could hardly collect that amount as yet, and there was nothing positive to show for the outlay. They must have a church and a good one, their very own, in which to harbor the Eucharistic Guest; nothing could be good enough for Him; they must have a school in which the young were to be trained up from the very dawn of reason in the dogmas of faith and in the principles of Christian morality; finally they ought to have a home for the Pastor, near the church and worthy of his calling. If anything could have effected a cure of Fr. O'Reilly's ills, these first meetings were calculated to inaugurate the recovery. Not much was expected of him and very little could he do. He was to give approbation to all the plans, if he judged them worthy of approval; he was to give his sanction to the organization for carrying out the plans, he was to see that Church traditions were adhered to strictly.

The first step taken was to provide for a temporary chapel whilst the parish church was being built. With few changes this might later serve as a school and a hall for parish purposes. A gabled frame building, thirty-five by sixty feet, was planned as a makeshift church, and much enterprise was displayed in its erection; for it was ready for divine service in December. While the little wooden structure was taking shape, work was begun on the foundation of the church proper, and enough had been excavated to allow the foundation stone to be blessed and laid on October 20th, 1851. An immense concourse of Catholics as well as Protestants assembled on that Monday afternoon. It is safe to say that none of the Protestants then present, and few of the Catholics, had witnessed the ceremony of blessing a corner-stone for a church, or understood the solemnity of the occasion of preparing a place for the offering up of a "clean oblation." "For from the rising of the sun even to the going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of Hosts." Malch. I, 11. The learned and eloquent Chief Pastor made known to all the sacredness of the place, and the sanctity of the Sacrifice to be offered in that place, and filled with joy and aroused the faith of the Catholics there present. Who, after hearing his burning words, could hesitate to have some little share in the rearing of an edifice for the offering up of a worthy oblation to the one true God? Parishioners and visitors from St. Paul's and St. John's and from more distant parishes

made contributions according to their slender means, conscious that every little mite would help on the sacred cause, and would receive an eternal guerdon from Him Who will reward a cup of water given in His Name.

The work of digging the foundations was rushed as long as the weather would allow, and was interrupted by the cold of winter. The unusual cold of Yorkville heights was a severe tax on the strength of Fr. O'Reilly, born in the mild climate of Ireland, and to a certain extent acclimated to the sultry and moisture-laden air of the Tropics. Instead of growing stronger as he had hoped from a change of climate, his debility increased, tuberculosis set in, sapping his energy, and he could do little more than say Mass and attend his few sick-calls. The coming heat brought no accession of strength, and he became conscious that he was unfit for the task he had undertaken. While yet before his prime, normally at the beginning of a man's career, he was forced to resign himself to failure. His talents, his training, his zeal must acknowledge helplessness. It is the hardest admission for an ambitious man to concede that he is a failure, it is the crushing out of pride. But with the gift of faith, it is the last sacrifice of independent man, the last stroke of resemblance to the Divine Master. "Not my will, but thine be done," said Christ in the Garden of Gethsemani; "Not my will but thine be done," said Fr. O'Reilly when the conviction was forced on his mind that his work on earth was concluded. He determined to resign the charge which he would have loved to fill, which he was young enough to fill, for forty years, up to our recent days. He was without means, as the poor negroes of

Trinidad had nothing to give. His meagre salary in Yorkville was barely sufficient to clothe and support him.

On the 5th of August, 1852, just lacking five days of one year since he took charge of St. Lawrence's parish, he resigned his care into the hands of Archbishop Hughes. His uncle, Rev. Philip O'Reilly, in whose church of Mulloghowen, he had been ordained eight years before, had been assigned to the church of St. Mary, Govanstown, Md., a few months previously. With him, Eugene O'Reilly, a physical wreck, determined to spend the last months of his life, either by the invitation of the uncle or by the request of the nephew. Here on the 11th of December, 1852, he peacefully breathed his last and found a final resting-place. "As a gentleman, a priest and friend he was perfect and sincere, truly pious and unassuming, though endowed with talents of no mean order." He died of rapid consumption in the thirty-first year of his age.

CHAPTER III

Construction.

I. Father Thos. Ouellet, S. J.

Scarcely had the parish of St. Lawrence been organized and divine services regularly established, when a vacancy occurred and a problem was created by the resignation of Fr. O'Reilly. Priests were few in comparison with the growing needs of the Archdiocese. For a time Archbishop Hughes could assign no one to take charge of Yorkville, and prosecute the task of building a church. In his difficulty he called upon the Jesuits whom he had invited a few years before to establish a college at Fordham and direct his diocesan Seminary. They took charge of the young institution in 1845. Here were united for a time Seminarians, Jesuit students and aspirants for a higher secular education. Among the Jesuit Scholastics was Thomas Ouellet. He was born on December 21st, 1819, at St. Elizabeth, Joliette, Canada. After making his classical studies with marked success, he entered the Grand Seminary at Montreal to prepare for the Priesthood, at the expense of his uncle. After completing three years of his theological course he felt called to the Society of Jesus, a call approved by his spiritual director and consented to, contrary to his expectations, by his uncle. On the 14th of August he entered the Novitiate of the Society of Jesus, near the city of Montreal. At the

end of two years he was sent to Fordham, N. Y., to continue his theology, and was ordained on January 16th, 1848, by Bishop Hughes. His course of theology was ended by a successful examination in 1848. He was engaged in teaching for a number of years, and while so employed he was called upon to fill on Sundays the vacancy at Yorkville, easily reached from Fordham by rail to Eighty-Sixth Street. Engaged in teaching as he was, he could do little more than say Mass, or possibly two Masses, on a Sunday, attend to any sick call that was urgent and baptize the newly born. For hurry calls during the week it was necessary to have recourse to St. Paul's, Harlem, or to St. John's on Fiftieth Street. His name appears on our Baptismal Register. But his ministrations were so few, practically a little over two months, that he might easily be passed over in silence, were his career not an interesting one, not only to St. Lawrence parish, but to New York. In Fordham and Montreal he spent seven years in college work, and as disciplinarian he was rigid, thorough, and, of course, disliked by those who preferred their own way to strict obedience. In 1857 he went to France to make his Third Year preparatory to taking his final vows in the Society. Next year he taught History at St. Acheul, near Amiens. For two succeeding years he was disciplinarian and professor of French in Poland.

He returned to the United States at the outbreak of the Civil War and accepted the post of Military Chaplain to the 69th Regiment. His French spirit was captivated, no less by the romance of the post than by zeal for the spiritual welfare of the troops. He saw but

little romance, very much danger, many privations, did untold good and won for himself golden opinions from men and officers, Protestant and Catholic. During battle he took his place on the firing line, in the most exposed spot, to be nearer to those who fell, and give them the promptest aid. Needless to say, such bravery won him respect and authority, an authority which was invaluable to him in the exercise of his ministry. He would brook no interference with his duties as chaplain, and no one ever tried it a second time. He was a strict disciplinarian, not only in college, but in the army too, and his strictness was more appreciated in the army because it was evidently unselfish, and always exerted for the honor of God and good of souls. He took part in the important battles of Fredericksburg, Antietam, The Wilderness, Cold Harbor, Spottsylvania and Petersburg. Few of his men survived Fredericksburg.

When he was mustered out of the army in 1865, he was engaged in works of the ministry in various churches for fourteen years; at St. Francis Xavier's, from which he attended Blackwell's Island in 1866; in St. Peter's, Jersey City, in Quebec, Montreal, in Guelph, Ontario. Finally he settled down among the Indians at Garden City, near Sault Sainte Marie, Ontario. Work in the limelight is more attractive, even to Gallic genius, than labor in obscurity. But the same spirit that animated Fr. Ouellet in the hopeless charges on Marye's Height at Fredericksburg carried him through the dull days spent among stolid Indians from 1879 to 1893. There was no human glory attached to the post, but there were souls to be saved, a work

that called for heroism as much as the duties of Army Chaplain, one that sought no human applause, and that received none. His labors overtaxed his health, and he was forced to retire for treatment to Montreal. A few months' care by the Sisters at the great Hotel Dieu gave him a new lease on life, and he returned to his post for two years more. Increasing age and infirmity made his recall imperative in 1893. He was stationed as Spiritual Father at the College of the Immaculate Conception, near Montreal. On August 15th, 1894, he celebrated his Golden Jubilee in religion, and died peacefully on November 26th the same year, after a twelvemonth of comparative rest amongst his Brothers in religion. Writing to Monsignor Lynch of Utica, N. Y., on November 23rd, 1893 he said:—"I pronounce my name Wellett, not Willett. But as the English speaking people generally pronounce it Willet, for a time, when I was in the States, particularly as Chaplain of the 69 Regiment, N. Y. S. V., to facilitate the spelling and pronouncing of my name for Americans, I *wrote* my name Willett."[1] Father Ouellet was a short, spare, active, lively man, entirely taken up with work for souls.[2]

II. REV. WALTER J. QUARTER, SECOND PASTOR.

The strong, tall, rugged, manly form of Father Quarter presented the most marked contrast to the delicate, refined, almost feminine features of Father O'Reilly with his slight, emaciated, fever stricken and consumptive frame. Father Quarter had recently re-

[1]Communicated by Mr. Wm. McLaughlin.
[2]These items are taken from the "Woodstock Letters," 1895, p. 375, and from Monsignor Lynch's: "A Page of Church History in New York."

turned to New York from the breezy plains of Illinois, and was assistant at St. Brigid's for some months. From the beginning of his priestly career he had been a church builder, and was just the man to take hold of St. Lawrence's parish and push the interrupted work to a successful conclusion.

Father Quarter was born in Killurine, Kings Co., Ireland, in the year 1801, of Michael Quarter and Ann Bennet. They belonged to the "better class" of farmers, and were enabled to give their children a good education, beginning with a most Christian training in the home. Morning and Evening Prayers were of obligation, and the rosary was said every day by the whole family. The mother took charge of her children's instruction, not only in piety, but in letters too, for which charge her own training well fitted her. She belonged to a family which had given nineteen numbers to the Church or the Hierarchy and had herself the privilege, a rare one at that time in Ireland, of being educated in a Convent. Of her four sons, three embraced the ecclesiastical state, Walter, our subject, William, the first Bishop of Chicago, and James, who died at sea before receiving Holy Orders, while on his way to join his brothers. The Bishop, and presumably the other brothers, made their classical studies in Tullamore, at the private Academy of John and Thomas Fitzgerald.

About 1821, Father McAuley, brother to Count McAuley of Frankfort, returned to Ireland from America, where he had been laboring on the mission. His account at the home of the Quarters of the spiritual destitution of the Catholics in America, on account of the

scarcity of Priests, the vast spaces to be traversed, and the difficulties of proper instruction, made a very strong impression on the family, and William, the most advanced in his studies, made application to his Bishop, Dr. Doyle, for permission to join the Church in America, a permission given with reluctance, as he was a most promising subject. He made application for adoption in the Diocese of Quebec, but was refused on account of his youth. A like refusal met him in Montreal. Turning his back on the British Dominions, he crossed the border into the States, where he was much more needed, and where he was cordially received, and accepted as a Seminarian at Mount St. Mary's by the President, Dr. Dubois. Here he remained for seven years, and when Dr. Dubois was named Bishop of New York, Mr. Quarter followed him to this city and was ordained on the 19th of September, 1829, by dispensation, as he had not yet reached canonical age.

Walter Quarter followed his brother to Canada, and was received into the Seminary of Chambly, near Montreal, but decided to join his brother William, and was accepted at Mount St. Mary's as well on his own account as because of his relationship with the brilliant Mr. Quarter there resident as a student and a teacher. Finishing his course at the Mount, and having been adopted into the diocese of New York, he was ordained Priest on April 28th, 1833, by Bishop Dubois, in the Old Cathedral here, being the fifteenth Priest to receive Holy Orders in the city and diocese.

The confidence placed in Father Walter J. Quarter is manifested in his first appointment. Before he was quite two months a Priest he was sent to take charge

of St. John's Church, Utica, with the greater part of Western New York as his parish. A sick call of a hundred miles or more was a matter of course, with few trails and fewer roads through "the forest primeval." He needed all the strength of his powerful frame, and all the zeal that prompted him to leave home, family and country, in order to bring aid to the spiritually destitute, to carry him without faltering through his many and difficult tasks. He was not the man to falter. He immediately set about preparing a confirmation class in his parish, the second time the sacrament was administered in that part of the country. His growing parish called for a larger church and ably seconded by a loyal flock, he set about collecting for the new edifice to cost 20,000 dollars. In a short time he had 6,000 dollars, and meantime he prepared for Confirmation another class consisting of 150 persons, young and old. He introduced into his parish a band of Sisters of Charity, whom he had learned to value as a student at Emmetsburg. To them he entrusted his girls' school and an orphan asylum. By 1836 he had finished his new church and continued to administer his parish until 1839.

He had done his work well, and was entitled to an easier post. It was now possible for a less energetic worker to carry on the mission, as the country was made more accessible by the opening of the railroad for traffic on June 27th, 1839. Father Quarter was assigned to the Church of St. Mary's, where his brother was Pastor. Here he remained up to 1842, when another difficult mission was assigned to him. There was but one church in Hudson County, New Jersey, and

that "a mere skeleton of a church"; and, what was much worse, the congregation was divided and at strife. To heal this evil and complete the church was the task confided to Fr. Quarter by Bishop Hughes in 1842. "In two years he made St. Peter's congregation one of the most pious and prosperous in the United States." He completed the church and was ready for more difficult labors.

In 1843, Chicago was made a bishopric, whose territory covered the entire state of Illinois. Father William Quarter was chosen first Bishop, and was consecrated in St. Patrick's Cathedral, on March 10th, 1844. For such a large diocese the few priests there were inadequate, and there was neither college nor seminary and but few churches scattered over a vast territory. To face the difficulties of his new post, Bishop Quarter needed the courage of a hero, and loyal support from laity and clergy. He took his brother, Walter, with him from New York, and made him his Vicar General. Here was an opportunity for the latter to exercise his zeal, his tact, his experience and executive ability. All these he threw into his work for God's honor and his Bishop's success. Churches, schools, a college, a seminary for the training of Priests, were founded and brought to completion mainly through the exertions of Father Walter. On the death of the Bishop, on April 10th, 1848, he was appointed Administrator until the consecration of Bishop Van de Velde, S. J., and by him was retained as Vicar General until his resignation and return to New York in 1851. Coming back from another diocese he took his place at the foot of the ladder, and was appointed Assistant at St. Brigid's.

CHAPTER IV

FR. QUARTER (*continued.*)

His experience in Utica, Jersey City, and Chicago, marked out Father Quarter as the man best fitted to bring the Yorkville project to a successful conclusion. He was yet a vigorous man, though on the downward slope of years; he knew how to deal successfully with men, was full of zeal for God's work, and was able to inspire others in the same cause—and what was much harder, he could persuade them to make sacrifices for religion, and deem themselves honored in being allowed to contribute of their slender means towards the rearing and embellishment of God's house.

On October 20th, 1852, he took charge of the parish and set about utilising all his means to perfect the work entrusted to him. He found part of the foundation work completed, but the greater part yet unfinished. The season was too far advanced now to resume construction, so he turned his attention towards financing the work for the coming spring. He organized a Building Committee of twelve, and utilized their energy and good will to canvass the parish for funds. Father Quarter himself, during the moments he could spare from his parochial and priestly duties, made appeals to personal friends, and to parishes where he had labored formerly, appeals which had gratifying results. We must ever keep in mind the difference between those days and ours, the poverty of the donors and the

greater relative value of money sixty years ago. Rev. John Ryan, S. J., pastor of St. Francis Xavier's, led off with a collection of two hundred and fifty dollars; Rev. James McMahon of St. John's, East Fiftieth Street, gave the sum of one hundred and fifty three dollars; Father McAleer gave one hundred and five dollars; Rev. M. Curran, a life-long friend, administering the parish of Our Lady of Mount Carmel in Astoria, contributed one hundred and five dollars; Father John Kelly, of St. Peter's, Jersey City, gave a collection of three hundred and seventy-three dollars; while Very Rev. William Starrs, V. G., pastor of St. Mary's, handed him the munificent sum of six hundred dollars. Father Quarter's popularity in St. Peter's,[1] Jersey City, and at Saint Mary's, made itself felt in the collections from these two parishes.

With the sums collected in St. Lawrence parish and the donations from outside amounting to 1,621 dollars, Father Quarter felt encouraged to go on with construction, and to purchase two additional lots to which he removed the temporary wooden church. On June 8th, 1853, work on the superstructure was commenced. The contractors were Messrs. Berrian and McAuliffe, the former for the masonry and the latter for carpentry. On Christmas Day, 1853, Mass was celebrated for the first time in the new church, though the interior was not yet finished. The altar was designed by Mr. McAuliffe. Rev. William Quin, pastor of St. Peter's, made a present of the first pulpit used in the city of New York, an interesting relic which has since been lost to view. That first Mass on Christmas Day and

[1]From the researches of Mr. McLaughlin.

the unfinished condition of the interior revealed the need of a more ornate home for the Babe of Bethlehem, and opened the purse-strings wide. The parish had received a Christmas present from the energetic pastor, and the parishioners responded liberally to one who worked untiringly for their needs and their comfort, if not for their pride. Proud the people certainly were of their new church.

The appreciation of the congregation is well expressed in the following words of one then young in years, but old in observation, now grown old in years, but still young in expression. "My earliest recollection of old St. Lawrence's dates back to 1856. In 1858 I became an altar-boy and continued as such until 1863. . . . . The church, as I recall it, I have roughly sketched herewith; I only wish I could present it as the thing of beauty it has remained all these years in the tablets of my memory, a plain brick structure, devoid of any exterior ornament, painted a dull gray, a wood cross on the apex, and on the front, just beneath the cornice, a small marble slab set in the bricks, bearing the inscription in Latin:

Omnipotenti Deo
Sub Invocatione
Sancti Laurentii

"A pair of large doors opening inward—later reversed—two side doors, plain glass windows, hardwood pews and kneeling benches, an old organ, plaster statuary, chromo stations of the Cross, plain altar-rail and white wood altar, candles in the gallery posts for illumination and on the altar to typify the light of

faith. Collections were taken up in tin plates, and while the good people did not have much to give, what was lacking in quantity was compensated for in the "big noise" when *copper met tin.*

"I don't know how others may feel in this respect, but I cannot get away from the feeling that dear old St. Lawrence's with its plain wood altar, its plaster statuary, its old glass windows, its two old coal-burning stoves, its plain little organ, its faded and well-worn matting, its primitive lights, its dear old altar-rail, its cracked gong and its chromo stations, seems dearer, far dearer, to my heart, more beautiful to my sight, and more lasting in my memory than the magnificent structure on Park Avenue."

The church, 100 by 60 feet, was ready for dedication in June. Accordingly Archbishop Hughes, accompanied by his Vicar General, Father Starrs, came to Yorkville on Sunday, June 11th, for the ceremony. The latter was followed by Solemn High Mass celebrated by Very Rev. Wm. Starrs, Rev. Isidore Daubresse, S. J. of Fordham, Deacon, Rev. H. J. Brady of Chicago, Sub-Deacon and Rev. Thomas S. Preston, Master of Ceremonies. There were present in the sanctuary besides the Pastor, Rev. James McMahon of St. John's, Rev. John Jos. Conroy, St. John's, Newark, Rev. John J. Ryan, S. J. Rector of St. Francis Xavier's, Rev. Michael Curran, of Astoria, Rev. Michael McAleer of St. Columba's and Rev. John Kelly of St. Peter's, Jersey City, with a goodly number of Seminarians from Fordham. The cost of the church was 15,000 dollars.

A school for the parish next demanded the attention

of the pastor. To facilitate work on the new church, the temporary wooden church had been moved westward to two lots purchased in April, 1853, for $1,400. Owing to the completion of the brick church the wooden building was free and was fitted up for school purposes. On April 1st the building was occupied as a school. "The classes, including boys and girls, were in one large room. There were divisions, but the partitions did not extend to the ceiling." During the first few months the classes were in charge of lay teachers. But on November 4th Father Quarter secured some Sisters of Charity from old Mount St. Vincent, 107th Street near Fifth Avenue. They opened a select school in a building yet standing, 73 East Eighty-Sixth Street, and from there after December 4th they came to teach the classes of the parochial school. Sister Domitilla, still remembered with affection by her surviving pupils, was in charge.

The parochial residence from the beginning of the parish was, as tradition has it, a small frame building, No. 987 Fourth Avenue, lately removed to make room for the apartment house at the South-East corner of Eighty-Fourth Street and Park Avenue. Later a house was rented on Eighty-Third Street near Fourth Avenue, and soon after at Eighty-Fourth Street and Third Avenue and finally on Eighty-Sixth Street near Madison Avenue. These homes were small, but large enough for the pastor and a transient guest. As Father Quarter was a large-hearted, popular man, and hospitable in proportion to his size, the guests were not few. The latch-string of the door was ever on the outside. These welcome guests helped to lighten the burden of

work in the growing parish. Though there was no officially appointed assistant to the pastor until the coming of Father Samuel Mulledy in July, 1861, no less than seven priests lent their aid in the spiritual work of the parish, as appears from frequent entries in the Baptismal Register. The first of these, written down as Assistant in Father Quarter's own hand on the fly-leaf of the Register, is Rev. J. J. Conroy, who is designated in the account of the dedication ceremonies as assistant at St. John's, Newark. He remained at St. Lawrenec's from March, 1853, to August, 1854, and received a small salary, though he was not affiliated to the diocese. In January, 1855, Rev. John Breen assisted in the work of the parish. He was a priest of Chicago, but followed Father Quarter to New York, as did also Rev. J. A. Kinsella and W. H. Clowry. Father Breen baptized for a good part of three years, the others not so often. He was Chaplain to the Sisters of Charity before their removal to the banks of the Hudson at Mount St. Vincent, and became pastor of St. Ann's Church in 1860. Father Kinsella was adopted into the diocese and was given charge of the parish of Westchester. Rev. W. H. Clowry, the third to leave the diocese of Chicago and to enjoy the hospitality of Father Quarter, after a time became Assistant at St. Stephen's and finally Pastor of St. Gabriel's. The Sisters of Mercy remember him with pleasure and gratitude. Rev. H. T. Brady, for two years Chaplain at Blackwell's Island, assisted in the work of baptizing from October 12th, 1856, and as long as he remained at Blackwell's. Subsequently he left the city of New York and took the post of As-

sistant at St. Patrick's, Providence, R. I. Father Robert Byrne, Chaplain at Sing Sing for two years, frequently signs his name in our Register during Father Quarter's incumbency, but disappears after April 7th, 1861. Another guest who had helped for a few months was Rev. P. J. McGlynn, in 1858, and again for a few weeks from April 7th, 1861. After July 8th, 1861, Father Mulledy's name alone is found along with Father Quarter's, and occurs with more and more frequency until the last entry is made by the Pastor on September 3rd, 1863.

In June, 1858, Father Quarter commenced building a more spacious and commodious house on Eighty-Fourth Street on a plot of ground just east of the church, and separated from it by an area which was afterward enclosed and served as an office for the Pastor and a place of meeting for callers on the Pastor. The house cost 4,000 dollars and was occupied on November 15th. One thing yet remained to be done, the construction of a suitable vestry for the church, and this Father Quarter undertook and carried to completion the next year, 1859. In five years he successfully finished all that was essential for a growing parish, collected all the money necessary for his work from subjects of very limited means, and left but little for his successors to do for several years, except to meet a slight debt which could be easily borne by a willing congregation. Father Quarter's popularity made his task, difficult in itself, comparatively a light one. Yorkville was with him, Protestant as well as Catholic. He was a manly man, whom all could admire; tall, strong, venerable. He had a massive head

crowned with long white hair, eyes that sparkled with benevolence, a ponderous chin betokening unlimited latent power. Those who remember him are fond of alluding to his "big stick"; but the influence which he exercised was due, not to the big stick, but the big heart that went out in kindliness to all who knew him. While he was ever a man of principle, and never a man of compromise, he could pity the wrongdoer and hate the wrong. He was a Father to all his people, a Father who spoke strongly the plain truth, and denounced vice irrespective of the persons whom his words might hit. Feelings might smart at the moment, but there was no resentment. For all knew that he sought God in all he did, and not himself; that their souls were his only care, and the eternal welfare of their souls the object of his words. His influence was used to good purpose during the Draft Riots in July, 1863. Though the main disturbance occurred in the lower and middle sections of the city, resentment was felt and disorder took place in Yorkville. There was a large body of laborers engaged on the reservoir in the Park and their democracy was deeply offended that the rich could escape service with the army by the payment of 300 dollars, while the poor man had no alternative but don a uniform and shoulder a gun on the battlefield. The rioting on Saturday, July 11th, was made known, and hot-heads and demagogues naturally approved. On Sunday Father Quarter spoke vigorously on the obligation of performing civic duties, the unlawfulness of violence, the sanctity of property rights. There was no disposition at first to do more than protest against the inequality of the draft, and hinder its con-

tinuance. The disorderly element, thieves, pickpockets, incendiaries and harborers of private grudges found this a favorable occasion to let their passions loose, and gratify their evil propensities. Most of the property damage was done by these, not by the men who protested against the inequality of the draft. As far as in him lay, Father Quarter tried to stem the tide of lawlessness, and lives and property were saved through his energy and power, though he could not prevent some serious damage to property near his door.

On Tuesday night standing in a light wagon on the bridge at Eighty-Third Street, he harangued a crowd of men vehemently, and pleaded for law and order. A violent thunder storm aided his oratory in dispersing the mob. He himself was thoroughly drenched before the departure of the crowd, and in sodden clothes he sought the shelter of his home. It is thought that the drenching of that night coupled with his exertions in speech on that hot day chilled him and brought about the beginning of the end. His robust health began to fail. His name does not appar in the Baptismal Register after September 3rd, his place being taken by Rev. H. Coyle, who probably was appointed to assist Father Mulledy, the regular Assistant, in the work of the parish.

Like a good steward he set his house in order and arranged all his affairs, temporal and spiritual, to give a strict account to the just Judge whom he was about to meet. Admonished by the Vicar General a few days before his death that his time was short and his days numbered, he replied that he had attended to everything and was ready to go whenever the Lord

should call him. He had worked for God for thirty years, and though he did not claim to be perfect, he looked forward to the judgment without fear, in faith and hope and charity. Two things he attended to before he breathed his last: he sent a deputation of his Treasurer and Secretary to the Vicar General with his dying request that Father Mulledy might be appointed as his successor, and asked a friend, Mr. McGinnis, to see that there was no water in the vault where he was to be buried beneath the church on the Epistle side. Both commissions were attended to, his wishes were satisfied. He died peaceably on the 15th of December, 1863, after a painful illness of several weeks. "The announcement of the event, although it had been expected several days previous to its occurrence, created the most profound regret among all classes, and poignant grief among the members of his congregation, who regarded him with the deep affection that children feel for a well-beloved parent. He had become, as it were, a part of their very selves; his kindly and patriarchal face, his warm-hearted and paternal nature had so endeared him to all that the news of his death was received with feelings of the deepest regret.

"At his Solemn Requiem on the 17th, Vicar General Starrs pronounced before a large congregation and an unusual assembly of the clergy a eulogy which drew tears from most persons who were present. After the burial in the vault many remained to pray as though unwilling to say a last farewell to their Sogarth Aroon."[1]

It will be interesting to the surviving admirers of

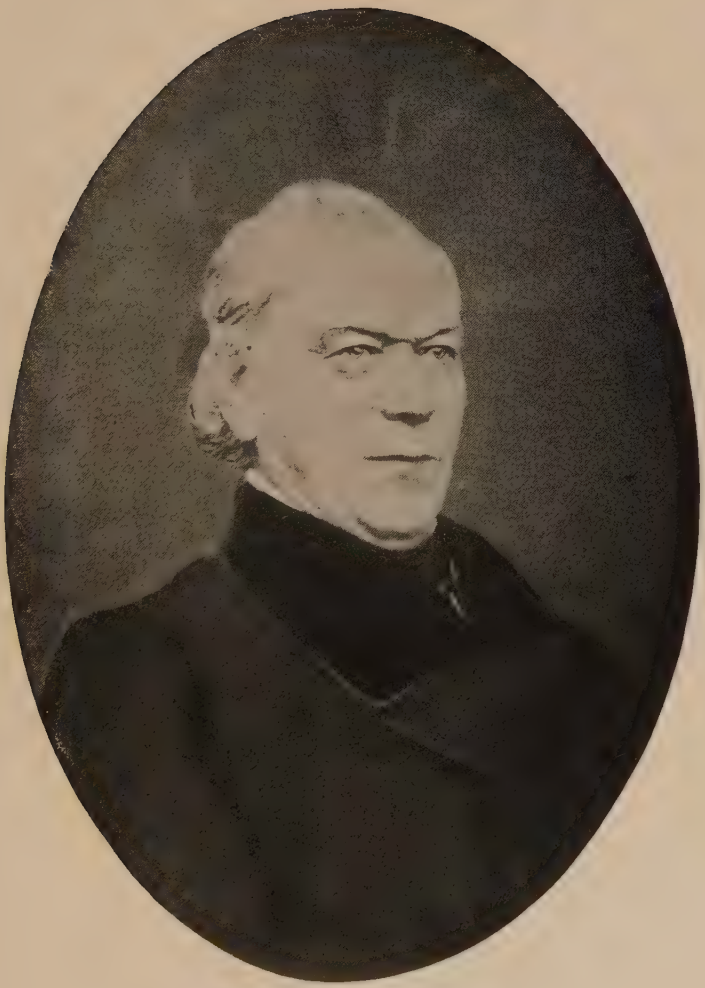
[1]From the New York Herald.

Father Quarter to know that the clergy of the Chicago diocese sent to Rome through the hands of Archbishop of Baltimore a petition that Walter Quarter, Vicar General, and then Administrator of the See, might be appointed to succeed his Right Reverend Brother, William Quarter, deceased. The petition was not granted, as we know, but the compliment paid to him, a stranger in their midst, by the clergy of the diocese loses none of its force.

Dr. Kinsella in the name of the clergy drew up the memorial and sent it to the Archbishop of Baltimore, "praying after the manner of a commendation first to the Archbishops of the United States, and afterwards to his Eminence, Cardinal Franzoni, Prefect of the Propaganda, that the Archbishops and His Eminence, Cardinal Franzoni, may recommend to the Holy See the Very Rev. W. J. Quarter, brother of our late lamented Bishop, who is also at present by the appointment of the Metropolitan, the Archbishop of Baltimore, the Administrator of the Diocese, to be elected as the succeeding Bishop of the See. By special request of the priests of the Diocese I am obliged to forward to you, Monsignor, in whom they place their greatest confidence, the above named Papers, which contain the unanimous expressions of their sentiment in the present important matter.

Your Most Humble Servant,
J. A. Kinsella, V. G.,
Prest. University St. M. the Lake."

From Records of the Irish College, Rome, by A. C. H. S., and communicated by Mr. McLaughlin.



FATHER QUARTER

CHAPTER V.

Consolidation.

REV. SAMUEL MULLEDY, PASTOR.

The dying request of Father Quarter was favorably received by the Vicar General, and Father Mulledy was apointed to succeed to the charge left vacant by his friend. Father Quarter had learned to appreciate the merits, the learning and the zeal of his assistant, and thought that his parish could not fall into better hands. He knew the people, and the people loved and respected him. He was not Father Quarter, he was totally unlike him, yet he had his own merits which endeared him to Yorkville.

Father Mulledy was born in Romney, Virginia, now West Viginia, on the 27th of March, 1811. After his preliminary studies he entered Georgetown College, at that time one of the few places for academic and collegiate studies in the country. When over twenty years of age he resolved to follow the example of his older Brother and seek admission into the Society of Jesus. He was accepted and was sent to the Novitiate at Whitemarsh, Md., on the 29th of August, 1831. On the completion of his term of probation he was admitted to the simple vows of religion, and proceeded immediately to Rome for his higher studies in preparation for ordination. This selection of Rome for the prosecution of his studies is an indication of the supe-

riority of his mental gifts. In order to secure a corps of eminent professors to teach later in American Colleges, the most promising among the young subjects were selected by superiors to go abroad for their training to assimilate all that they could, both in Rome and elsewhere, and in turn give out the best they had learned both in matter and method.

Father Mulledy did not disappoint the expectation of his superiors. He applied himself closely and profitably to his different courses with such succecss that he was appointed to give a public defense in Theology which attracted attention even in Rome. To be selected out of so many students in the Roman College, collected from the four quarters of the globe, was quite a distinction; but to account him the equal of his classmate, Father Passaglia, S. J., a man of world-wide fame in Theology, is to place him in the front rank of divinity students. Yet such a tribute has been paid to the talents of Father Mulledy. He spent seven years in Rome, was ordained there in 1840, and, on passing his examination for grade in the Society, returned to America.

The high idea entertained by superiors not only of his mental attainments, but of his religious spirit, is seen from his appointment to the post of Rector and Master of Novices on November 1st, 1841. After three years he was made Minister of Georgetown College, and was promoted to the rectorship next year, 1845, a post which he resigned after one year to labor in the ministry at St. Joseph's in Philadelphia. During the school years 1847 and 1848, he taught Dogmatic Theology in Georgetown to the Jesuit Scholastics, but

gave up his post to Father Duvernay, S. J., a Swiss refugee who was able to teach a class of Theology, in which the Latin language was used exclusively, but could not teach other classes, owing to ignorance of English at the time. Father Mulledy taught the class of Rhetoric for one year and in 1850 he severed his connection with the Society.

During the next ten years we find him in various cities, remaining in no place for any great length of time, and for some years disappearing altogether from the Catholic Directory. For two years, 1850 and 1851, he was stationed at the Boston Cathedral, for two years in the Albany diocese, for two more, 1854 and 1855, at Brooklyn Cathedral. For two years he taught at Holy Cross College, Worcester, Mass., and was next domiciled at St. Peter and Paul's Church in South Boston. From there he came to New York and was adopted by the Archbishop. He was Assistant at Yonkers in 1859 and 1860, and in 1861 he was assigned to St. Lawrence as Assistant to Father Quarter. His first entry on the pages of the Baptismal Record is under the date of July 8th, 1861. At the age of 50 years he was tired of wandering without a fixed home or permanent occupation, and meeting with a warm welcome from the large-hearted Father Quarter, finding an example of a hard-working Pastor and plenty of work to do, and consolation in his work growing with his exertions, he settled down for the remainder of his days, and by occupation overcame his weakness and his instability. His learning and his abilities were appreciated by the congregation as well as by his Pastor. His instructions, brought down to the under-

standing of his audience, left an indelible impression. There was no impassioned oratory in his sermons such as distinguished his younger days at Georgetown and Frederick, but a quiet dignity, a clear arrangement of matter, and a simple, transparent diction made his thoughts penetrate the minds and reach the hearts of his audience. "He gave his hearers always something to think about." He was of medium height, slightly stooped, spare, wiry, active, with thick, dark-brown hair, curling slightly, and worn long after the usual fashion of the time. In general he was reserved in his manner, "stern-looking but not a stern man," kindly towards all who approached him, and there were but few who were awed by his reserve. The name of "Father Sam" by which he was familiarly known indicates affection rather than fear inspired by him. As Father Quarter had his big stick, which he could effectively use on occasions, so Father Mulledy had his big, black Newfoundland dog as a companion and a protection against the countless curs that infested the parish. He was probably timid and afraid of dogs; if so, he could walk unmolested night or day through all his district. One growl from the Newfoundland scared all the fight and all the impudence and all the barks out of the lesser fry, and left Father Mulledy to his thoughts and his devotions on his sick-calls. In his parochial duties Father Mulledy had the aid of Father W. Coyle his first year, and that of Father Hassan to the close of his life. But even with the assistance of a young man the growing parish was becoming a serious burden. The distances to be traversed were great and failing strength made these distances seem greater

than the reality. Father Mulledy was a sufferer from asthma, a distressing malady which made his labors still more difficult. Towards the end of 1865 he began to suffer from an enlargement of the aorta, yet he continued his labors up to Christmas Day when he administered Baptism for the last time.

Information as to his failing health reached Washington and caused grave concern to some of his former associates in religion. Rev. Father Early, S. J., President of Georgetown College, made anxious inquiries about his friend from the physician in attendance and received the following reply:

"135 Avenue B, Jan. 5th, 1866.

"Rev. and Dear Father:

"In accordancce with my promise I beg to give you a brief statement of the Rev. Father Mulledy's case. He consulted me in reference to his present disease some few months since. I detected in its incipient stage the symptoms of the grave malady with which he has been afflicted, and which I believed to be aneurism—of the Aorta. I immediately called Prof. Austin Flint in consultation, who verified my diagnosis in every particular. He has been since then several times examined by Dr. Flint and myself with a like result. Within the last two weeks his disease has assumed a very grave aspect as we anticipated. At your suggestion, Prof. James R. Wood has been called in consultation with us to-day and, as you are aware, he has confirmed our diagnosis.

"In conclusion, I am sorry to add that there is not the

slightest hope of my Reverend patient's recovery, and he is likely to die at any moment.

"Very respectfully yours,

"R. J. O'SULLIVAN."

"Rev. Dr. Early."

The end came soon according to the prediction of Doctor O'Sullivan, but not before the ardent desire of Father Mulledy's later years was gratified. At his earnest request the Provincial of Maryland consented to his readmission to the Society of Jesus and commissioned the Rector of St. Francis Xavier's College to receive the vows, which was done on January 4th, 1866. A life long friend, Father Early, President of Georgetown College, came to see him, to console him, to congratulate him on his restoration to the Society of Jesus. Whatever could be done for him was lovingly performed by the Sisters of Charity as well as by his housekeeper and his servant. Two Sisters were constantly attending him, and one who is yet alive was present in a room next to the dying Priest as he breathed his last. As soon as possible his body was laid out garbed in a Jesuit habit, very much to the surprise of those who flocked to the house at the announcement of his demise.

The following circular was sent out by the Provincial of Maryland to all the houses of his Province:

"Loyola College, Jan. 15th, 1866.

"Rev. Dear Father, P. C.:

"The Rev. Samuel Mulledy, formerly a member of our Society, having been lately brought to the point of

death by a fatal illness, earnestly begged of me to readmit him into the Society, in order that he might have the happiness of dying therein. By the advice of several of our Fathers, I granted his dying request. The news of his readmission filled him with so much joy and vigor, that, though in the agony of death, yet he sprang out of bed, and on his knees devoutly pronounced the Formula of the Simple Vows of the Society in the presence of the Rev. Joseph Loysance, Rector of St. Francis Xavier's College, New York. Four days after, namely on the night of the 8th inst., he died a most saintly and edifying death, having also had the consolation of being assisted in his last moments by one of the Fathers of our Province.

"The usual suffrages of the Society will be offered for the repose of the soul of Father Samuel Mulledy, namely two Masses by the Priests, and two pairs of beads with the indulgence of two Communions by those who are not Priests.

"Commending myself to your holy SS.

"I am your Servant in Christ

"A. M. PARESCE, S. J."

(To be read in the Refectory)"

After the funeral Mass all the Societies which owed their existencce to him, marched in procession from the church to the Harlem Bridge, accompanying the remains of their Father on the way to his last resting place in the Jesuit Cemetery on Fordham University grounds.

The above letters were communicated by Rev. E. I. Devitt, S. J., of Georgetown University, once a pupil under Father Mulledy at Holy Cross College, Worcester, Mass.

The following appreciation from one who was a youthful admirer of Father Mulledy will be read with interest not only by those who knew him but by all those who are interested in the early history of the parish. Jesuits who remember Father "Sam" (so-called to distinguish him from his elder Brother "Tom") will readily endorse all that is recorded of his intellectual traits.

"I cannot recall any person of the old days whose stride so resembled that of the seasoned military man. He was about 5 ft. 10 in. in height and weighed about 180 pounds, brown hair, piercing black or very dark brown eyes, large hands and feet, sharp voice, quick nervous action and alertness of movement that indicated the working of the mind that must always be doing something. Father Mulledy was one of those rare spirits who belong to no class; the rules which apply to ordinary men broke down in estimating him. Although never ostentatiously or even consciously singular, he had a profound contempt for the merely conventional. To the superficial observer Father Mulledy was a piece of pure intellect, unemotional and thinking in syllogisms where others thought in heart throbs. When speaking from the altar of old St. Lawrence's he was keen, exhaustive, unimpassioned; this was his exterior; but to the writer, who knew him, he was almost as sensitive as a child, and in reality Father "Sam", who seemed to be indifferent to the praise or blame of men, was touched by genuine gratitude or praise as few men are. Father Mulledy was a man of strong character and fixed opinions. As a man of the world I do not think he took a high place. His interests lay in the

sterner duties of life. If he had chosen a watchword to make use of when necessary, I think it would have been, *Duty*. He was not an emotional man; there was a rigidity about him suggestive of the immovable. He gained and held the love and respect of every resident of Yorkville, and it may be confidently asserted that this feeling will remain with them while memory lasts. I cannot recall that Father Mulledy made any effort to win popularity, but he was a worker to his fingers' ends.

"The daily 6:30 Mass was always celebrated by him and for many years it was the writer's blessed privilege to assist thereat. After the Mass he always found time to speak a word of encouragement, advice or admonition. Ever kind and considerate to my failings, ever speaking in praise of my little efforts, he was at once Priest, Parent, Counselor and Guide. While he was available at all times, and ever ready to alleviate the mental or physical sufferings of the elders, it always seemed to me that he was never more at home than when he was acting as the Spiritual Director of our Boys' Sodality. At the weekly meetings in the old frame shack, called a schoolhouse by courtesy, his cheery 'Well, boys!' broke the ice and seemed to put master and man on a common plane. Whatever the elders may have thought of him in this respect, there never existed a gulf between Father 'Sam' and his boys. I do not recall his ever having been ill except for the few days preceding his death, and I remember how we were stricken dumb when the news of his death came forth. We boys wondered why *he* should die; why *he* was taken from us.

"Perhaps it was innocence, perhaps ignorance, that we overlooked the fact that death must come to us all—we were too young to grasp the wise significance of a Spiritual birth.

" 'Rest comes to the toiler'—and that he who toiled so well in old St. Lawrence may rest in Peace through the endless eternity that lies before us, must be the wish of all who had the privilege of knowing the Reverend Samuel S. Mulledy." (Edward Long.)

From their comparative isolation a local and family spirit had long existed among the people of Yorkville, and a sincere attachment to their pastors had characterized the Catholic element. They had looked up with reverence and affection to those who had guided their souls up to the year 1866, and right well deserved was their respect. They might be inclined to murmur at times when their little interests had to be sacrificed to general good. This is to be expected from poor human nature, which is prone to appreciate good according to selfish and temporal standards. But there was never any disposition to withhold heart-felt loyalty from the rulers of the parish.

The change from the secular to the regular clergy gave rise to thoughts and perhaps forebodings. Would the newcomers be able to play the Father, the Counselor and the Consoler as their predecessors had done? Some few had known the Jesuits in St. Francis Xavier's parish, and would give them a warm welcome; but to most of the parishioners of St. Lawrence, the Jesuits were only a name. Would they, could they take the place of the two dear pastors who had shared all their joys and sorrows, their fears and their hopes,

their poverty and simplicity for fourteen years, from childhood to maturity? It was not to be expected. Their separation from home and parents and friends, their living in community according to strict rules, snapped many ties in the case of religious. Could they appreciate the difficulties of their subjects, make allowance for their faults, be indulgent to weakness, discriminate under various circumstances like those who had passed away? They are not of this world and cannot know the world (so some thought) and consequently must be unpractical and unsympathetic.

The only notions about the Jesuits that some had were derived from non-Catholic sources, and to them the transfer of St. Lawrence's parish to Jesuits was a doubtful gain. For the Jesuit in Literature, to those who do not know him, is a personage to be avoided. He is tricky, unscrupulous, a stranger to the truth, ready to adopt any means to gain his end, a skilled logician who can prove black to be white, and white black or any color, one who will sacrifice any thing or any body to the interests of his order, whatever they may be, and they are sure to be anything but what he declares them to be. He has for his motto, "To the greater glory of God," and as he is recognized to be a stranger to the truth, his real aims must be something diametrically opposite. If he had come into existence at any other time than the beginning of the sixteenth century, or if he had taken the name of his founder, like the Benedictine, the Dominican or the Franciscan, the Jesuit might have escaped most of the opposition and obloquy that has pursued him, though not all; but having the blessed name of Jesus as his religious title

he must meet from Hell an opposition such as has fallen to the lot of no other religious order. "In the name of Jesus every knee shall bow . . . . under the earth." (Phil. II. 10.) Hell has its revenge for the enforced homage, nor is the Jesuit unwilling. At his appearance on the stage of history a fierce battle was on against the Church. He threw all his talents, training and learning on the side of the Church, won over to her many who had deserted her ranks, kept in the fold many peoples who were wavering in their allegiance, and was never forgiven by her enemies. Calumny was used to blacken his character, as an antidote to the effectiveness of his teaching, and calumny has followed him to the present time, and will follow him as long as he is an effective teacher of God's truth. The name of Jesus is his glory, but it is at the root of an antagonism inspired by Hell.

Another idea prevalent about the Jesuits, and in existence too among Catholics, is that they are all cast in the same mold by a thorough and uniform training, that they have laid aside, or have had crushed out of them by some steam-roller process all individual traits. They can have no sympathy or genuine human feeling. How could they fill the place made vacant by men who were genuinely human and sympathetic, true Fathers? It is true that the Jesuits are cast in the same mold, the Spiritual Exercises of St. Ignatius; but it is equally true that they keep their own individuality as completely as any body of men on earth. A Catholic publicist, who had travelled extensively over the globe, stated recently that there were but two things he had found the same everywhere. eggs and Jesuits. And

yet, as there are no two eggs perfectly alike, so there are no two Jesuits of the same bodily stature, of identical temperament or of the same mental make-up. Except in the matter of faith and morals, the Jesuits are as free as any educated body of men in the world, and exercise that freedom to their heart's content. If there is anything more than another that the parishioners of St. Lawrence found out, it is that the Jesuits had each his own individuality, generally to the admiration of their subjects, sometimes not. They were all good men, as those who knew them will admit; some of them were saintly men, as many are aware. Shall we say none of them were saints? The proposition would seem sacrilegious to their admirers. But a saint, in the technical sense of the word, implies the exercise of all the virtues in a heroic degree. No one will seriously set up such a claim for any of those who have thus far labored in Yorkville. God alone can prove heroic sanctity. It is not enough to have dried the tears of sorrow and to replace them with smiles, by words of comfort, consolation and hope; nor will it suffice to banish hunger from the home, or secure means of keeping a full larder for the workman's family or the destitute widow; it is not enough to bring back the prodigal to the home of his eternal Father, or to teach one how to overcome temptation or to curb passion, to inspire courage in the fight against sin and excite hope of certain victory; nor is it enough to bring peace into a divided home, or calm into the soul harassed by doubt and scruples; it will not even satisfy to entice the soul to higher virtue by the frequent reception of the sacraments, by the practice of spiritual reading, prayer,

meditation or contemplation; nor yet will it satisfy to demonstrate to the timid and hesitating soul how sweet it is to leave all for God, to deny self, to forego pleasures, to think of God alone, to sacrifice even spiritual joys (the keenest pleasure the soul can know on earth) in order to follow Christ in all things and seek the will of God alone. These wonders are effected every day and everywhere by the power of God and the instrumentality of the Priest. Greater wonders than these are produced by the saints, and the greatest of all are produced in their own souls. The saint never thinks of self, except to contradict self, always thinks of God, always labors for God, and yet is always fascinating to his neighbor because of his kindliness and devotedness. His faith, his hope, his charity are ever in operation; his prudence, justice, fortitude, temperance guide his words and characterize his actions.

Those who are indebted, or have been indebted, to any of the laborers in this parish for favors or graces, temporal or spiritual during the last fifty years, those for whom the path of virtue has been made clear and smooth will wish (in a spirit of gratitude) to have praise bestowed with lavish hand on their benefactors. If such desires were to be gratified, this account of the growth of St. Lawrence parish would have to be a panegyric, not a history. The panegyric will be pronounced in God's own time when He will say: "Well done, thou good and faithful servant." Leaving that to God Who will make no mistake, the present duty is to chronicle step by step the growth in holiness as well as the improvements that have transformed the country village into the well-ordered, densely-peopled, richly-

housed section of the metropolis of the United States. Before proceeding further it is well to record the following striking reminiscences. They will help us to give due credit to the pioneer, and will be interesting to the present generation. "By way of preface it would be well to picture Yorkville in the days of 1856-1864. A village, the most northern habitation being about Ninety-Third Street and the southerly about Seventy-Eighth Street. Nothing whatever east of Second Avenue or west of Fifth Avenue. A few stores on Third Avenue between Eighty-First and Eighty-Seventh Streets, that Avenue being the great White Way of the period; Central Park was in process of completion, the Croton Reservoir an unfinished basin; Madison Avenue an unknown quantity and Fifth Avenue a dusty roadway lined with shanties where the cow, the goat and the goose roamed unmolested until such time as their owners needed their lives to replenish the family exechequer.

"The only means of transportation at the time were old horse-cars on Third Avenue, and old Stages on Second Avenue, the latter having the terminal at Eighty-Sixth Street. Shinplaster money was in circulation and blessed little of that at times. But little evidence of wealth anywhere, although there were some few who had one or two thousand dollars to the good, and who were regarded as the financial men of the Village. Very few starched shirts in evidence except on Sundays, and then tenderly cared for, since they were supposed to do service for at least six or eight successive Sundays.

" 'Knownothingism' was rampant. To be a Cath-

olic was regarded as something akin to being an emissary of Satan. The Civil War of 1861 took away our best blood, and many of the good boys of Yorkville left their bleached bones on a Southern battlefield.

"St. Lawrence's parish took in all the territory between the North and East Rivers, Sixty-Ninth and Ninety-Sixth Streets. People came in old hacks from Bloomingdale, Carmansville, Frogtown, Irishtown, and a few other subdivisions. Nationalities flocked, the Jews on Second Avenue, the negroes on Seventy-Ninth Street, and the Irish in their own little settlement at Fourth Avenue from Eightieth to Eighty-Third Street. Car fare was scarce and the distances were long; meat was a comparative luxury; work was difficult to obtain, and when secured was of the most laborious nature and the compensation exceedingly small. Had not a gracious Creator given us limited desires, I don't know how we should have pulled through. Notwithstanding these hard conditions the good people of those days were rich in faith, and performed their allotted tasks with willing hands, envying no one, content to live honestly and in love of God and the respect of their fellow man."

Mr. Edward Long.

A tradition exists that before his death Father Mulledy begged the Archbishop to entrust St. Lawrence's parish to the Jesuits, just as he himself had been appointed to succeed Father Quarter at the latter's dying request. Without doubt he would wish to be succeeded in his charge by his new-found Brethren; but it is doubtful whether he would take upon himself to inaugurate at his last moments a movement to entrust

a new parish to a religious order. He had no proprietary rights over the parish, he had no claim such as Father Quarter had as the virtual founder of the church, to make any suggestions as to its future administration. He was a recent arrival in the diocese himself, and besides he was too reserved in his mind and manner to proffer any request as to the future disposal of the charge which he was about to lay down.

For years before the Society came to Yorkville, Fathers had been visiting and caring for the inmates of the Islands in the East River. Father Henry Du Ranquet, the Apostle of the Tombs, writing of his labors to friends in France, speaks as follows: "When we took charge of this work I made the following remark to Archbishop Hughes, which was highly entertaining to his Grace. *'Other missionaries,'* I said to him, *'are like hunters who pursue their game; the mission of the Islands is a royal chase; the police officers and others beat up the coverts and drive the game in flocks to the missionary.'"* The Fathers who had been attending the Islands, after laboring hard all day returned to St. Francis Xavier's at night, as at the beginning of their ministrations they were not allowed to live where they labored. Imagine the hardship of the double trip in a slow bus every day, without counting the intercourse with the offscourings of the city or the victims of the most loathsome diseases. Four Priests had already died of typhoid fever contracted in Blackwell's, and it was only after the Fathers were allowed to take up their residence permanently on the Islands that they could discharge their duties with proper convenience and effectiveness. The first victim of his zeal

was Father Jaffre, formerly a missionary in Upper Canada. He died within a month; but, nothing daunted, three others followed him in his zeal and shared his fate in three succeeding years.[1] In 1864 Blackwell's Island was attended by Fathers Marechal and Chapin, Randall's Island by Father Schneider, while Ward's Island was visited by a Father from Yorkville, a secular Priest. In the following year Fathers Henry Du Ranquet and Marechal ministered in Blackwell's, and Father Monroe in Randall's Island. Before taking charge of St. Lawrence's in the spring of 1866, besides one Father to look after Randall's Island there were two on the staff of St. Francis Xavier's community assigned to work on Blackwell's Island while a third was to supplement in case of need or accident. Between 1861 and 1865 Father Marechal alone administered baptism to more than 1,300 persons, converts and infants, the latter mostly.

A much better reason than propinquity to the Islands and perhaps the compelling one, for placing Yorkville in the care of the Jesuits, was the recent establishment of the Sisters of the Good Shepherd on Ninetieth Street and the East River. What with confessions for the Sisters, Magdalens, Penitents and the Perseverance class, daily Mass and frequent instructions, catechism classes and exhortations, it would be impossible for the local clergy to give proper attention to the parish and the House of the Good Shepherd. For two years the Redemptorists from their house on Third Street were Chaplains, but with such inconvenience to themselves and their regular duties in their own church that they

[1]Father Pardow. in the Woodstock Letters, 1874, p. 175.

were forced to ask to be relieved. For a time the Chaplain of St. Joseph's Orphan Asylum on Eighty-Ninth Street and Avenue A attempted to minister to the Good Shepherd too. He was near enough locally to escape the inconvenience of a long journey in primitive conditions of travel; but he could not well satisfy the desires and requirements of both institutions. The Jesuits were next called upon to minister to the community at Ninetieth Street as they had shown themselves willing to serve on extraordinary occasions and for work usually performed by Jesuits.

Miss Katherine E. Conway in her work "In the Footprints of the Good Shepherd," p. 81, tells us: "About this time the Jesuit Fathers began their devoted services to the Good Shepherd, giving the annual retreats to the community and the classes gratuitously; serving as confessors to the entire establishment, and offering Mass once or twice a week." In the Province Catalogue we find some one from St. Francis Xavier's appointed as regular confessor to the House of the Good Shepherd. In those days it was a long and tedious trip from Fifteenth Street to Ninetieth with a cross-country walk to the East River. The economy of time for laborers on the Islands and at the Good Shepherd to have their residence on Eighty-Fourth Street rather than on Fifteenth Street was obvious to the Archbishop; and so the parish of St. Lawrence was transferred to the Society. Miss Conway in her work already quoted remarks, p. 93. "From 1866, the Spiritual needs of the convent and Home were well supplied. In that year, the Archbishop gave the parish of St. Lawrence, Yorkville, to the Jesuit Fathers,

and with it, the Spiritual care of the Good Shepherd. Already the community were deeply in the debt of the devoted sons of St. Ignatius who had so disinterestedly served them since 1860. Midnight Mass for many Christmases in succession, annual retreats for the community and the various classes, conferences, etc., all were cheerfully given at the cost of many hardships incident to the location of the house, which in those old days had no regular roads leading to it."

Here is a good and sufficient explanation for the transfer of the parish,—economy of time and labor for those who had to make a long journey to reach the scene of their apostolate, the Islands and the Good Shepherd. Living at Eighty-Fourth Street they would be comparatively near both places and could almost double their efficiency by eliminating almost all the time lost in reaching their destination. The work in the parish could be attended to during the week by one man while the necessary increase of laborers for the new duties would allow increased facilities for confessions, and greater solemnity on feast days at Mass and Vespers, not to mention Sunday School and Sodalities.

CHAPTER VI.

Transition.

From the time of Father Mulledy's death, his curate, Father Hassan, administered the parish, with whatever assistance he could procure, up to the time of the advent of the Jesuits. This was on March 8th, 1866. As all offices had been distributed in the month of August, and each member had his own assigned duty, the task of running the parish had necessarily to be a makeshift. The superior gave up to the new work those men who would be least missed in their present appointments. The Rector of St. Francis Xavier's, Father Loyzance, was accountable to the Archbishop for the due discharge of parochial offices. As he could not take charge in person, he had to call on the Superior of the Mission for aid. Father Tellier, president at Fordham, picked out from that community the first laborer in the new parish. This was Father Victor Beaudevin, Assistant in the parish church at Fordham. As there were many Priests in the community, both as officials and professors in the Seminary and College, as well as four Fathers yet students of theology, it was found possible to conduct the affairs of the Fordham parish for a time by the aid of those engaged in other duties. Distributed among fifteen Priests the new burden would not be much of a hardship to any single person. Next Father Petitdemange (or Petit as he was called and signed himself), Minister of the Sem-

inary and Pastor of the Church, was spared to aid Father Beaudevin. Later on in the year, Father Ouellet lately released from the army, and resting somewhat from his strenuous duties on the battlefield or in the camps, was spared from St. Francis Xavier's to help the Priests at St. Lawrence's. His work was light, save where he had to supply the place of either of the two Fathers on the mission at Blackwell's Island. These two Fathers, Henry Du Ranquet and James Sherlock, continued to serve while attached to St. Francis Xavier's. The latter also attended to the commnuity and inmates of the Good Shepherd.

The change from the service of Irish born, or Irish blood, to French-speaking priests emphasized the shock of passing from the care of secular clergy to that of religious. They were so different that at first it was not easy to get accustomed to the transition. They were certainly different in manner though not in spirit. The language and accent were different, the reserve was of a different kind from the dignified aloofness of Father Mulledy; yet, though the parish never grew accustomed to the aloofness of Father Beaudevin or the strict disciplinarian spirit of Father Ouellet, once the administrator of Yorkville in 1852, it is safe to say that Father Petit, when he became known, won to himself affection as tender as was ever extended to any of his predecessors. This is true particularly of the children for whom Father Petit had a special predilection. This good and holy Father returned later to work in Yorkville, and endeared himself still more to those who knew him. His confessional near the door was crowded every Saturday night, especially by young men who

went to him, not merely because he was near the door, but because he was ever the same, ever patient, ever kind, ever unassuming. He ended his days at St. Peter's Church, Jersey City, and almost without any sickness, without pain, slipped away as silently as he had lived, without trouble to any one, with the smile of an innocent child on his lips, as if he had just heard of some noble or charitable deed. He died Nov. 2nd, 1903, and is buried in the graveyard of Fordham University.

On Thursday, March 8th, 1866, Father Beaudevin, as temporary Superior of the parish, relieved Father Hassan of the charge which he had held since the death of Father Mulledy. He began that very evening by conducting the Lenten devotions which he found well attended, some, perhaps, attracted by curiosity to see the new Pastor, most to continue in the path which they had profitably trod under his predecessors. "On Sunday, 11th," he tells us, "the church was full at 10 o'clock. The people seem well pleased at the coming of the Fathers. On that day we could commence to follow our regular practices, as we were alone by ourselves in the house. Everything seems to go on well so far. Let us hope that God in his mercy will prosper us and will enable us to do good."

Apparently Father Hassan had remained to introduce the Fathers, and to show them everything that strangers would require to know about the church, the sacristy and the running of the parish. "We found the church, and everything connected with it in very good order. The house is somewhat small but comfortable. The furniture both in the church and

house is in a good condition." There were then two Fathers and two Brothers, a sacristan and a cook, in the house. When Father Petitdemange came on the 19th, after turning over his charge of Minister at Fordham to his successor, the house must indeed have appeared small and contracted when compared with the more spacious quarters at Fordham and St. Francis Xavier's, particularly if they gave up one of their largest rooms for the purpose of a Domestic Chapel. However, even after the number in the community was still further increased, they managed to live in contentment. Nay, they set apart a place for an incipient library which is a necessary adjunct to every Jesuit house, as the members have no private collection of books to be kept in each individual's room. A librarian was soon appointed who got together the nucleus of our present library.

Father Beaudevin, who did the major part of the work for the first few months of our occupation, was born in Paris, November 25th, 1823. He made his theological studies in Fordham and was ordained there May 25th, 1850. He taught mathematics for about four years. Becoming dissatisfied, he left the Society in 1854. He was received into the newly established diocese of Newark and, being held in the highest esteem by Bishop Bayley, he was appointed Secretary and Chancellor for four years, 1857 to 1861, and Pastor of St. John's Church, Paterson. Readmitted to the Society, he went to Canada for his Novitiate and in 1863 became Prefect of Studies in St. Mary's College, Montreal, for two years. In 1865-6 he did parochial work in Fordham whence he came to St.

Lawrence to fill out the year, March to August, 1866. From here he was sent to St. Francis Xavier's for ministerial duties, and in April, 1871, took charge of St. Peter's Church, Jersey City, which Bishop Bayley was desirous of placing under the care of the Jesuits with probably a preference for his friend Father Beaudevin. He was recalled to Fordham for two years to fill the post of Procurator. In 1876 he was sent to Canada where he ended his days in 1891.

A sketch of the life of Father Ouellet has already been given.

These three Frenchmen with their own traditions, their own well fixed ideas, found a people of entirely different antecedents, a people who had made untold sacrifices for the faith, and who now, perhaps, considered themselves entitled to a rest. They were not as quick as the enthusiastic Gaul might desire, in making response to the fervid spirit of their new guides. If these men had remained longer than a few months they would, without doubt, have been just as much appreciated as those who had gone before them. He who remained longer certainly won a place in the hearts of those who knew him which could not easily be filled. When the midsummer changes were made in the New York and Canada Mission of the Champagne Province, St. Lawrence, Yorkville, received its staff, though not a separate Superior. The community of five Fathers and two Brothers was regarded as a part of that of St. Francis Xavier's, subject to the Rector of St. Francis, Father Loyzance, but directed by a Minister resident in Yorkville. Of course, the Rector of St. Francis could give no personal attention to the affairs

of Yorkville, and could not interfere in matters of moment or of doubt which did not require the cognizance of the Superior of the Mission. The Minister of the house was Father Francis Maréchal in charge of the parish, assisted by Father Michael Meagher with Father Petit, who also took charge of Randall's Island and the Sisters of Good Shepherd. Father Achard and Henry du Ranquet were engaged at Blackwell's Island. Two Brothers lent their aid, James Early as cook and Philip Ledoré as porter and sacristan.

Father Maréchal (written Marshall in the Baptismal Register) began his ministrations by baptizing a child on August 14th, 1866. On the 15th there are two Baptisms recorded by Father Beaudevin, probably arranged for before the change. After this date he disappears from the records of the parish, to labor elsewhere as we have seen. The major part of the work fell to the lot of Fathers Maréchal and Meagher, as the two Fathers engaged on Blackwell's Island had their hands full with their own peculiar ministration. Father Petit assisted in baptizing, but could not be relied on to do regular sick-call work, as he was liable to be called at any moment to Randall's Island, and had to spend a considerable time each week at the Convent of the Good Shepherd. Some aid was given for three months in autumn by Father Belanger, a transient guest, who arrived from Canada towards the end of August. Still with school, sodalities, sick calls, confessions of the laity, and of the Sisters of Charity in the case of Father Meagher, with Bona Mors and preaching every week, they were kept busy enough. As both were hardy men, they could meet every requirement.

Father Meagher was an Irishman, born on May 31st, 1829. He entered the Society in 1855 and after a brief course of studies he was ordained, and was employed in the ministry at St. Francis Xavier's Church for two years before being transferred to this field of labor. He spent but one year amongst us, as he was summoned to Rome to make his second novitiate or Third Year of Probation there. He never came back to the province. He was made Pastor of St. Columba's church, Nashville, Tenn., where he died a martyr of Charity in the yellow fever epidemic of 1878.

At the annual distribution of offices in July, 1867, Father Petit was recalled to his old post of parish worker at Fordham with charge of Spuyten Duyvil superadded, to return later, however, for a more extended stay. Father John McQuaid was appointed Minister, while the more laborious duties fell to the lot of Father Maréchal as the most robust member of the community. Father Achard continued his labors on Blackwell's Island and as confessor to the Good Shepherd nuns and their charge. Though Father du Ranquet remained working for many more years on the Islands, he is no longer attached to the community of St. Lawrence, but to Saint Francis Xavier's.

Scarcely had Father McQuaid taken charge of the parish before its boundaries were officially contracted by the establishment of another centre of spiritual activity on our southern border, which took away part of our territory. The district was still sparsely settled, but the population was moving in our direction, and would soon fill up the section below us on the south and east. To make provision for the future and give

relief at the present to some, the Archbishop concluded in the summer of 1867 to establish a new parish between St. John's and Yorkville. It was entrusted to the Dominican Fathers who, as yet, had no residence in New York. The parish was organized in August, 1867, and the corner stone of the new Church was laid by Archbishop McCloskey on November 10th, 1867. Saint Vincent Ferrer, the great Dominican preacher and missionary, was chosen patron. The territory below the central line of Seventy-Fifth Street was ceded to the Dominican Fathers while what lay north of that line remained under the care of the Jesuits. The territory continued unchanged for near thirteen years. St. Vincent Ferrer's was the first daughter parish of St. Lawrence's.

One may notice at this time a little straw showing a breeze blowing from a new direction. In the Catalogue of the Province of Champagne, to which the Mission of New York and Canada had been attached, the houses of Canada had been given always a place before those of New York, a precedence demanded by the language of Canada and the greater number of Catholics in Canada than in New York. However, though the numbers engaged on the Canada Mission were greater than those in New York, priority in place is given to New York owing to the rapid growth of our work in the States. It speaks well for the broadness of mind of the Fathers in Amiens to recognize the youthful promise of the Empire State. This little breeze will soon gain strength and become a gale in the next generation.

In the next year Father Glackmeyer came to St.

Lawrence as Minister in place of Father John McQuaid who was given charge of the Parish of Fordham. As Father McQuaid does not again appear on the staff of Yorkville a few words about him may not be unacceptable.

Father John McQuaid was born on the 6th of September, 1826, in the parish of Donagh, County Monaghan, Ireland; was educated in the school of his native parish, made his classical studies in the school of Mr. Moones in the town of Monoghan and in the seminary of the Archdiocese of Armagh. From there he went to Maynooth and finished his course of Theology. Instead of taking Holy Orders he applied for admission to the Society of Jesus, made his novitiate of two years, and was sent to Laval where he reviewed his whole course of Theology. Being destined for the New York and Canada Mission, then attached to the province of France, he got leave to visit Ireland on his way to New York, and was ordained priest at All Hallows in Dublin in 1859. After teaching some time in St. Francis Xavier's he was employed in parochial work in Troy, Canada and Fordham before coming to Yorkville. When Bishop Bayley gave St. Peter's Church, Jersey City, to the Jesuits, Father McQuaid received a post under Father Beaudevin, succeeded him as pastor, and erected St. Peter's College, of which he was Rector for eight years. The last active years of his life were spent at Troy, as superior. When no longer fit for arduous work he was appointed Spiritual Father at Holy Cross College, Worcester, Mass., and filled the same post in Boston for the last three years of his life. He died there on

the 8th of April, 1904. He was slight in build, wiry, active, energetic, florid of complexion, with thin white hair. He retained to the end a strong tinge of his native accent, and had a rapid utterance with frequent repetition of some of his words for emphasis. He had a clear mind, was a good business man and a better theologian. His opinion in Moral Theology was looked upon as final in the discussion of cases. His honesty and straightforwardness, his unselfishness and charity won him universal esteem. His experience and his uniform cheerfulness made him a very entertaining companion in recreation. There were no dark sides to his pictures of life, or he hid them carefully from others.

The staff of 1869 consisted of Father Glackmeyer as Minister aided by Father Achard and Father Maréchal, the first and the last doing the heavy portion of the work, while Father Achard attended to Randall's Island and the Good Shepherd convent. The ordinary routine of parish work and growth offers very little that is sensational, though the priests engaged meet with tragedies and comedies enough. These are buried ordinarily, like the secret of the confessional, in the breast of the Priest, and but seldom come to the notice of the public. Such incidents have no place in a parish history. On the other hand, the silent, sacred work of the Sacraments is making itself felt in the souls of young and old, often times unnoticed by the beneficiaries, save where, once in a while, it leads to some unobtrusive heroism, discovered by the Priest, and recognized by the subject as a supernatural force coming direct from God. The silent workings of

grace will be manifested in their fullness on the day of judgment alone. The signs of the neglect of grace and the sacraments need not be pointed out. They are too evident everywhere and always, as tares amid the wheat.

Father Loyzance, Rector of St. Francis Xavier's College, and accountable for the work in Yorkville, though sufficiently burdened with his duties in Fifteenth Street, did not lose interest in his minor charge here. He was a practical man, and knew that the parish could not be properly built up without a good school, and one large enough to house the growing population of children. The only school for the boys and girls of the parish was the little, original wooden church which had been divided into two rooms by a partition not high enough to reach the ceiling. Compared with the public schools as they then existed, poor as they were, ours must have made many a child blush with shame, and must have roused in many a desire to frequent a more pretentious building, and have served to keep away from us many another who needed the careful instruction of the Sisters.

To remedy this state of affairs, Father Loyzance had the wooden schoolhouse, our quondam church, demolished in April, 1868, and a new building of brick erected in its place. By April, 1869, the work was finished. The new school was of about 76 feet frontage, having a depth of 40 feet with a good sized yard in the rear. There was practically a loss of a school year, but the loss proved a gain in the end, as all were well satisfied, and the number of pupils increased rapidly. The cost of construction and furniture amounted

to 20,600 dollars, no slight addition to the debt on the church. The congregation bore the burden bravely. The school was ample for our needs for almost forty years. It is fitting to pay tribute to Father Loyzance for his initiative. The inauguration of the School was among the last acts of his administration. When he left St. Francis Xavier's, the Fathers here ceased to be dependent on the larger and older community.

RESIDENCE, CHURCH AND SCHOOL

CHAPTER VII.

Expansion.

Owing to the fact that the greater number of Jesuits are engaged in the occupation of teaching, and that the Scholastics so employed must return to the House of Studies for their course of theology in preparation for the priesthood, many changes are necessary every year in the staff of the colleges. Some leave after five years of teaching, others return on the completion of their course. Some retire for a year for what is called the Third Probation or third year of novitiate, and others who have completed that term resume college activities. As these changes must be made to accommodate the school year, there is much coming and going every summer, for the change of one single man may entail in certain cases the shifting of two or three others. Parish priests are occasionally affected by these necessities in the corps of teachers, and they, too, have to be shifted at times. Something of this has been apparent in the laborers at St. Lawrence's in the account thus far given. Because transfers are announced on the feast of St. Ignatius, July 31st, and are usually effected in the first week of August, it will make for clearness to accommodate our chronicle of the parish to the scholastic, rather than to the civil or ecclesiastical or financial year. Hereafter, then, the annual account will relate to events between August 1st and July 31st.

July 31st, 1869, is a date memorable in Jesuit history in New York. The Mission of New York and Canada had grown to such proportions that it was deemed sufficiently developed to travel by itself without further aid from the province of Champagne, to which it had been attached since the origin of Champagne, as a separate Province. The breeze is blowing stronger. The two sections of the Mission contained at the beginning of the year just 250 members engaged in three successful colleges, a Novitiate and several flourishing residences, amongst which St. Lawrence's, both in actual work and in future results, was the most promising. The saintly Father Bapst, a confessor of the faith, victim of sectarian bigotry in Ellsworth, Maine, was appointed the first General Superior of the Mission. His virtue, kindness, experience in affairs, made him a model director for the new Mission. His escape with his life from persecution in his native Switzerland, his escape with his life from fanatics in Maine, who tarred and feathered him for daring to administer the Sacraments to his flock in a free country, secured the veneration of his subjects, a veneration enhanced by his own lovable nature and his strong faith and solid virtue.

His first move affecting St. Lawrence's was to make it an independent Residence with a Superior of its own, acknowledging no dependence on any other house, but only on the Superior of the Mission. Father Moylan, late Rector at Fordham, and for a year Director of the School of St. Francis Xavier, was transferred to Yorkville on July 17th and was appointed first Superior on the feast of St. Ignatius, the very day Father Bapst

took office, perhaps the very first appointment in the new Mission. Father Achard left for a time, but Father Holzer came in December to fill up the number, and take charge of the Sisters of Mercy, who had recourse to our ministry for the first time. They took possession of St. Joseph's, Eighty-First Street and Madison Avenue, September 9th, 1869. Among Father Moylan's first acts was the adding of a fourth Mass on Sundays to better accommodate the growing parish.

A third lay Brother was sent to assist in the running of the house, so that the resident community numbered seven, the largest roster thus far in the history of the establishment. Five Priests labored on the Island, but they were attached to St. Francis Xavier's, not to Yorkville. Father Moylan took personal charge of the parochial school. Hereafter one of the Fathers is principal of the school, or director after the office of principal was made over to a Sister of Charity. In the regular ministrations of the parish the larger portion fell to the lot of the Superior, Father Moylan, who, in addition to taking care of the school, did more than his share of baptizing with a due proportion of sick calls and preaching. Father Maréchal, owing to his charge at the Good Shepherd, was not so much felt in the parish as Father Glackmeyer who was a good second to Father Moylan. Father Holzer's work was lighter, but he was an invalid.

After the 15th of July, Father Marechal's name does not appear again on the Register. Among the annual changes his transfer from Yorkville to Chatham, Ontario, is recorded. He was first Minister and had

worked strenuously here as he had done in Blackwell's Island from 1861 to 1866. While here he used children a good deal to find an entrance to homes and to conciliate parents. On meeting the little ones on the street he would inquire the name, residence, school and every other bit of information that might prove useful afterwards. As he was genial, kindly and sympathetic, children were attracted to him, and felt honored in being addressed by him, and poured out willingly their little store of family facts. With all this in mind he would appear casually, as it were, before the homes of these children, and would little by little ingratiate himself with the parents, and find out their spiritual condition, and bring the negligent Catholics back to their duties, to Mass and the sacraments. He knew no human respect where there was question of the spiritual good of a soul. He would wander into a Public School and after breaking the ice and making the teacher feel at home by his interest in the children and his genial ways, he would ask boldly who among the Catholic pupils had made their First Communion, who had not, who were regular in attendance at Mass, who took a holiday from church on Sundays. All this information he stored up in his memory for future use in his visits to their parents. It is said of him that once in sauntering around the wide confines of the parish he found a conventual building which was unknown to him. In his desire to find a new centre of good he rang the bell, was ushered into a parlor, met the superioress and was shown over the house with much good will. The superioress was delighted to have to record a visit from a priest and a Jesuit. She

was a Protestant. Father Maréchal was amused, but did not repeat the call.

Father Francis Maréchal was born March 4th, 1826, at St. Cassin in the diocese of Chambéry, Savoy, France. In 1852 he entered the Society at Angers. As he had made most of his studies as a Seminarian, he was sent to Fordham to complete his theology in 1854 at the end of his novitiate. After the completion of his course and his ordination he labored for three years at Guelph, Ontario, from 1857 to 1860. With the exception of the year 1866-1867 when he made his Third Probation at Montreal, he was attached to St. Francis Xavier's until he came to St. Lawrence's. His labors during these years on Blackwell's Island have been already mentioned. After leaving Yorkville his chief post of duty was in Troy. He was on his way from there to return once more to Blackwell's Island when he lost his life in a rear-end collision of trains at Spuyten Duyvil, on January 13th, 1882. His remains were burned to a crisp, but identification was made possible through his Breviary. Needless to say his friends in Yorkville were filled with horror at his sad fate.

A very important step in the administration of the Mission in the summer of 1870 was the establishment of a missionary band in New York. If Priests wished to have a mission given in their churches by Jesuits, they had to apply in Chicago to the Superior of the Missionary band there, who answered the call if he could, but often he had to refuse, owing to more urgent claims nearer home. The fruits gathered from these missions were so evident that, as a matter of zeal, Father

Bapst was moved to make sacrifices in other work in order to answer calls for missions around the city. He appointed four Fathers to devote their time and talents to this valuable occupation. Most prominent amongst them was Father Glackmeyer, fitted by endowments physical and mental to realize the hopes of his superiors. He had spent two strenuous and profitable years at St. Lawrence's, and was now promoted to a wider field which he continued to cultivate until overtaken by the hand of death, May 7th, 1881. Who can measure the good he did in this field in ten years with his physical strength, his eloquence and his zeal?

Father Glackmeyer was born in Montreal, September 29th, 1826, and died in Philadelphia, May 7th, 1881. He belonged to a respectable family of Hessian origin. One of his brothers was for years city clerk of Montreal. At the age of nineteen he entered the Society of Jesus and made his novitiate in his native city. In 1847 he was sent to Fordham, where he remained for the next nine years, partly engaged in private study, but chiefly as a disciplinarian and teacher. This was followed by four years in the study of theology at Laval. When he returned to this country in 1860, he became prefect of discipline and professor of philosophy at St. Francis Xavier's, New York. The following year he made his tertianship at Frederick, Md., and on the completion of his Third Year of Probation he taught humanities for two years at St. Mary's, Montreal. From 1864 to 1868 he was vice-president at Fordham, and in the latter year was appointed Minister at the Church of St. Lawrence, now St. Ignatius, Yorkville. Two years later he was

assigned to the missionary band, and for the last eleven years of his life devoted himself unremittingly to the work of giving missions throughout the Eastern States. He was a man of fine presence, was remarkably eloquent, and possessed a voice of wonderful charm which he knew how to use effectively both in singing and speaking.

Mr. Thos. B. Connery, a student of Fordham in Father Glackmeyer's time, writes of him in the Fordham Monthly as follows: "That which I remember most distinctly about Father Glackmeyer was his rare gift of charming the young people. As prefect and teacher before his ordination there was not a boy who did not love and respect him. And then afterwards, when he became a Priest and was pastor or curate of St. Lawrence's, in Eighty-Fourth Street, I observed in him the same delightful faculty of captivating the little ones by his unstudied talks to them from the altar at the children's Masses, to which I was glad to go in order to share the pleasure which he conferred upon the boys and girls. It seems a small thing to dwell upon, this power of a Priest or teacher to fascinate young pupils, so that they will listen with rapt attention to religious instruction, yet it is one of the rarest qualities in teachers of any class."

In place of Fathers Maréchal and Glackmeyer came in August, 1871, Father Gockeln and the venerable Father Thébaud, another ex-Rector of Fordham. The most important fact in the annals of the parish for this year is a Mission given by two Fathers of the Missouri Province, Fathers Damen and Busschaert. If for no other reason, the establishment of a Missionary band

in New York would suggest to Father Moylan the procuring for his own parish of those benefits which superiors intended to confer on the Churches of the East by appointing four Fathers to give missions wherever invited. On the principle that "No one is a prophet in his own country", Father Moylan did not call on Father Glackmeyer and others almost as well known, but applied to the great Father Damen of Chicago, already famous hereabouts as a successful giver of missions. The mission began on March the 12th, the concluding day of the Novena of Grace, and lasted until the 26th. Besides reconciling to God many who had neglected their duty, the Missionaries brought back to the Church three Apostates and converted 22 Protestants. Clearly the old time bigotry, which some elders mention as disturbing the harmony of our locality, was on the wane, and the example of so many joining the Church from the sects was sure to be followed in succeeding years by many others. The anticipation has been fully realized, not only in times of Missions, but at frequent intervals during every year and in growing numbers from that time to this.

If we consult the Record of Baptisms, the most active in parish work were the two ex-Rectors of Fordham, Fathers Moylan and Thébaud. There was no dampening of their zeal during their terms of office. Confessions and catechetical instructions occcupied the time of Fathers Holzer and Gockeln.

Father Moylan's nervous activity and aggressiveness were productive of many benefits to the parish during the two years of his incumbency. Besides the

mission mentioned above and the addition of a fifth Mass in April, 1871, he paid off in two instalments twenty thousand dollars, bringing the debt of the parish from fifty-four thousand to thirty-four thousand. He was able in January, 1870, to get exemption from taxation for the residence as held under the charter of St. Francis Xavier's College, with remission of amounts paid from 1866 to 1869. The taxes of 1863 had not been paid, and the house was sold in 1867, and had to be bought back for a nominal sum, 164.72 dollars, but the taxes of 1864 and 1865 were paid in full. Evidently Father Mulledy was not a man for business pursuits. Father Moylan obtained, too, exemption from the assessments for the church, residence and Academy due to the opening of Madison Avenue, and the laying down of a sewer along Fifth Avenue, Seventy-Fourth Street, Eighty-Third Street and Eighty-Fourth Street. The total exemption was 3,111 dollars. This was in September, 1870. He opened an additional class in the girls' school, and increased the number of teachers from four to five Sisters. He had already, in December, 1870, added two classes for boys over nine years of age, and entrusted their training to two lay teachers. This raised the average attendance from 300 to 400 pupils in all. Finally he opened a Latin school for boys, under a secular gentleman. Twenty pupils presented themselves in the beginning, but, as the study entailed serious application, the number dwindled down to eight by the end of the year. The class was allowed after July "to die a silent death." For the school, as well as for the parish at large, he devoted a room on the top floor of the schoolhouse to library purposes,

and collected about 700 books, a small but promising beginning. If all had been as faithful in recording the activities of the parish as Father Moylan, the writing of the history of the parish would be an easy task.

"Father Moylan, the first Jesuit Superior of St. Lawrence's parish, was born at Armagh, Ireland, June 24th, 1822. At an early age he came to America, made his classical studies and taught a class for two years at Nicolet, and studied theology in the college and seminary of Quebec. After ordination as a secular priest, he labored for some years among the Indians and fishermen of Cape Gaspé on the shores of the Gulf of St. Lawrence. He entered the Society of Jesus November 14th, 1851. His first assignment was to the College of St. Francis Xavier, N. Y., where he taught from 1852 to 1854. This was followed by a year of teaching at St. John's College, Fordham, after which he took up the work of the ministry in the parish of St. Francis Xaxier, N. Y. With the exception of one year spent in teaching Rhetoric in the College of Santa Clara, California, he remained at the Church of St. Francis Xavier until 1864, when he was sent for his Third Probation to Laon, France. On his return he was stationed for a short time at Troy, N. Y. He was appointed president of St. John's College, Fordham, December 15th, 1865, and upon his retirement in May, 1868, resumed the work of the ministry at St. Francis Xavier's. On July 31st, 1869, he became Superior and pastor of St. Lawrence's Church, Eighty-Fourth Street, New York, and two years later was sent to Montreal, where he held the post of English preacher at the Gesú for five years, attracting atten-

tion by his solid and eloquent discourses. From Canada he came back to the States in 1876, and during his remaining years was engaged in parish work in New York and Jersey City. In September, 1890, he retired to Fordham, where he died peacefully, January 14th, 1891.[1]

In the history of St. John's College, Fordham, Mr. Taaffe, the historian, characterizes him as follows: "Father Moylan was in many respects a remarkable man. His ability as a teacher was well-known, and he was ranked among the foremost preachers of the time, the vigor and eloquence of his sermons having won for him, years before, an enviable position among the pulpit orators of the day. His appointment was a source of great pleasure to Archbishop Hughes (?) who esteemed him very highly. He was austere, stern, and rigorous in the discharge of his duties, whatever they might be or wherever they might call him. He had an oddity of manner that amounted almost to eccentricity, but he was conscientious to the last degree, and never once swerved a hair's breadth from the straight and narrow way he had laid out for himself. He was no timeserver, and rich and poor, high and low were all the same to him. His whole life was a model of firmness and consistency. The virtues that he preached from the altar and inculcated in the confessional he devotedly practised in his private life. He was sharp and somewhat irritable in manner, but beneath his brusque exterior there beat a true and kindly heart."

His work of predilection seems to have been care for the children in the parochial school as well as in the

[1]Historical Records and Studies, Vol. V., P. 184.

Sunday school. Curiously enough, one of those who attracted his attention in the Sunday School was a cousin to Rev. Eugene O'Reilly, the founder of the parish. He was a bright promising boy of fourteen when he was unfortunately killed by being run over by railroad cars at Elizabeth, New Jersey.

A contest of interest between helpless and abandoned children on the one side, and his own school children took place in the heart of Father Moylan in November, 1870. He was asked to favor a bazaar in aid of the Foundling Hospital conducted by the Sisters of Charity, and to give up the school for that purpose for the space of two weeks. The sacrifice of so much time in the very best season of the school year was no slight one, and made him pause; yet he concluded to make the sacrifice and suspend classes for the time. Evidently the parish endorsed his decision. The people turned themselves with a will to decorate the hall, and to do everything to make the bazaar a success. In this they were not disappointed. Father Moylan turned over to the Sisters of Charity the goodly sum of 3,250 dollars.

Father Moylan

Father Gockeln

CHAPTER VIII

Division.

Wtih Father Moylan, in August, 1871, retired from us Father Augustus Thébaud, a scholar and gentleman of the old French school. He was born in Brittany, France, in 1807, entered the Society in 1835 and was sent on the American Mission in Kentucky. Early in life he was made Rector of the College of St. Mary's, and on the transfer of the community, at the request of Bishop Hughes, to Fordham, he succeeded Archbishop McCloskey as Rector of the College there. He left for a time for other labors, but soon returned for one more term of office in Fordham. After retiring from Yorkville he was sent to take charge of a church in Hudson City, N. Y. The remainder of his days he spent in Troy and at St. Francis Xavier's. He found time to write some important works, as "The Irish Race," "Gentilism," "The Church and the Gentile World," 3 Vols., "The Church and the Moral World," "Reminiscences," in manuscript, 2 vols. He died at Fordham, December 17th, 1885.

Of the staff under Father Gockeln in the years 1871-1872, Father Archambault was the most active after his superior. He had charge of the young men's Sodality and the Bona Mors association, two duties usually confided to the same man. He performed the greater number of the Baptisms. Father Gockeln kept the school for his own supervision, and directed

the Ladies Sodalities, Senior and Junior. He shows a partiality for the work of instructing and receiving converts, who were probably attracted to his majestic, but kindly, ways. Father Holzer continued his care of the Sisters of Mercy and their orphans, while Father Durthaller began his long and fruitful ministrations at the convent of the Good Shepherd which ended only with his life. The place was growing into a little parish by itself, and rewarded abundantly in conversions the labors that were bestowed upon it. Right well were his efforts appreciated by community and children, right well did they repay his kindness in the days of his need.

His ministrations brought him into contact frequently with a neighboring institution, St. Joseph's German Orphan Asylum, on Eighty-Ninth Street and Avenue A. All the Germans at that time in Yorkville attended the little Chapel of the Orphan Asylum, where a priest speaking their own language could hear their confession, preach to them and administer to them the Last Sacraments when no one else could serve them. With the advent of the great brewing companies to the vicinity, the number of German Catholics grew beyond the capacity of the Asylum Chapel, and many were beginning to neglect the Sacraments to the imminent danger of their faith. Feeling pity for them, and moved by zeal for their souls, Father Durthaller tried to gather them at St. Lawrence's for Mass and for confessions as far as they could be persuaded to come. The language, as always in the first generation, was a stumbling block. Few cared to go to church where the sermons were unintelligible, and though Father

Durthaller strove harder and harder, and confined his labors mainly to the Germans during his second year here, he was forced to conclude that in order to preserve the adults, and bring up the young in the faith, he would have to construct a German Church. The Archbishop and his Superiors agreed with his views, and authorized him to establish a German parish. For two years he labored hard to collect funds for his project, never desisting on account of indifference or rebuffs. His zeal, his kindness and his winning authority were so far successful that before long he had a church, school and residence. Meantime he was supported and supplied with meals at the House of the Good Shepherd, retiring each night to Eighty-Fourth Street after a day of many disappointments and some consolations. But the consolations grew more and more frequent as the people began to know and love their pastor, and to perceive that all his efforts sprang from the purest unselfishness, and from love of their immortal souls. Now his name is one to conjure with among the older members of the congregation.

The German parish, without limits, was organized in 1873. The Congregation first heard Mass in the Asylum Chapel, and the School children, forty in number, were taught by the Sisters of Notre Dame in charge of the orphanage. The work on the Church was hastened and was finished in April, 1874. On the 16th of that month Archbishop McCloskey dedicated the Church and consecrated its three altars. Father Durthaller's next effort was to construct a residence for himself and his Assistant, which he did on a lot next to the Church. By 1877 the number of children

of school age had so increased that they could be no longer accommodated in the orphanage. So Father Durthaller set about building a school of his own. He purchased two lots and erected a school which cost 30,000 dollars. The lower floor was destined for parish assemblages, while the upper ones were divided into class rooms.

Father Durthaller was an Alsatian by birth, studied at the Lyceum of Strasburg, and received a bachelor's degree from the University of France. Feeling a vocation to the priesthood, he entered the Seminary of Strasburg and finished his course of theology. Called to the Society, he entered the Province of Belgium and having finished his Novitate he was sent to teach. Among his pupils he numbered the famous artist, Gustave Doré. The revolution of 1848 drove him with many others into exile. In America he ambitioned the Indian Missions, but his frail health was unequal to the hardships of such a life. He was assigned to college work, first in Montreal and next in New York. He filled the post of Prefect of studies and discipline at St. Francis Xavier's, New York, with remarkable success, and after a short absence returned as Rector of the College, and enriched the institution with a new building as a reminder of his administration. He was a successful builder, as is manifest by St. Michael's Church in Buffalo with Canisius College adjoining. About eight years were spent in the city by the lake, on the completion of which period he returned to New York. After organizing a parish for the Germans in Hoboken, N. J., he came to Yorkville, where in a few months he undertook a similar task.

His last efforts for the Good Shepherd are thus set down by Miss Conway in her history of the community: "According to his custom he came to offer the community Mass on Sunday, May 3, Feast of the Finding of the True Cross. He was wearied by the protracted labors of the preceding day in the confessional. At this Sunday Mass he gave Holy Communion to four hundred; and after Mass, exposed the Blessed Sacrament with the usual ceremonies. He died in the vestry of St. Joseph's Church an hour later, being stricken with apoplexy as he was preparing to celebrate another Mass for his parishioners." His prophecy on the occasion of Father Hackpiel's death: "I shall soon follow him," was fulfilled. Though his work lay mostly among Germans, he deserves a mention here as a member of the community, because he labored in this church too, and because he did more than his share in the Catholic growth of Yorkville. St. Joseph's may be considered a daughter parish of St. Lawrence, not only because it is within our former limits, but because it is an outgrowth of our labors.

The growth of the parish is illustrated by the Record of Baptisms in decennial periods. In the first full year of its existence, 1852, there are noted 85 Baptisms, which grew to 318 ten years later, and amounted to 462 in the year 1872. Probably the number would have been much greater if the Civil War had not broken out eleven years before. At first sight it does not seem apparent why Fredericksburg and Petersburg in Virginia, and Gettysburg in Pennsylvania, should affect the Baptisms in Yorkville, yet the conclusion is inevit-

[1]In the Footprints of the Good Shepherd, p. 140.

able that such was the case. Marriages here were 131 and 125 in the years 1860 and 1861 respectively, and fell to 75 the year after, and to 66 in 1863, to 63 in 1864, and to 30 in 1865. From this on they began to increase slowly until they reached 77 in 1872, just 54 fewer than in the year before the war. What a set back the war was, not merely in human life and wealth at the time, but even for a generation after, with a legacy of pensions to be paid by succeeding generations, and a population less than the normal increase to meet the taxes in order to pay the maimed, and the dependents of those who were lost!

In July, 1872, the staff of Priests was increased by one. Father Durthaller henceforth devoted his attention to the Germans as long as he lived, and could give no material aid in the parish and was even relieved of his duties at the Good Shepherd, which were taken over by Father Joseph Delabays, a new arrival at St. Lawrence's. The growing work demanded an additional laborer to aid Fathers Gockeln and Archambault in the parish; so, in answer to the need, Father John A. McDonald came for two years. He was a native of the Provinces, belonged to the Canada Mission, was engaged, after leaving here, as a missionary for some time and returned to Canada, his home.

Most of the baptisms and all of the converts fell to the lot of Fathers Gockeln and McDonald. Out of the twenty received into the Church here sixteen names are subscribed by the former and four by the latter. There seemed to have been no preference on the score of nationality, the Germans patronizing the Scot impartially, and the English and Irish seeking the min-

istry of the German. Perhaps the post of Pastor drew to him the larger number of inquirers, as even in spiritual things the ministrations of a dignitary are more in request than those of one in the ranks. Even good Catholics boast of the honor of having been communicated by the Pope, as if he could give more than a country curate, as if there were any difference in the Gift when conferred by the Pope and when received at the hands of the Priest just ordained. Possibly Father Gockeln's old joke of passing himself off as an Irishman on the score that he was born in the diocese of Munster, had its effect on the simple. A man of his dignity must be surely right, and an Irishman in spite of his name. Whatever the cause may have been, a goodly number of the converts in the parish during his entire term here owe their reception into the Church to Father Gockeln.

Father Gockeln was a fluent speaker and remarkable conversationalist in English and French as well as in German. But he does not seem to have been a writer or a jotter down of parish happenings like his predecessor. Nothing from his hand has come down to us except his signatures of Baptisms and Marriages. In his term of three years the former were 460, 511 and 444. The notable decrease in 1874 is doubtless due to the opening of a special Parish Church for the German portion of Yorkville. Even so, the number of Baptisms is large for the population, and can only be explained by the influx of recently married couples into a new section of the city, where real estate could be had at a low price and rents were cheap. There is the hardship of a long drive down town in a horse-car that

appears at rare intervals only, but there is a compensation in the good nature of the driver, who will slow up, or stop short, to accommodate a patron whom he sees running across vacant lots. There is a quicker but dearer route by rail from Eighty-Sixth Street for those who cannot spare time, but can afford to spare cash. Whether convenient or inconvenient, Yorkville was becoming more and more attractive, and people came to enjoy its advantages, Catholics amongst others; but not in such numbers as not to be easily assimilated by the older population. They were able to imbibe the old spirit of the place where every one knew everybody else, where all saluted, where all had an interest in the whole as well as in each individual. It was yet a long time from the day when men lived in the same house and never accosted one another, when Catholics going for years to the same church, and even living in the same house, did not know one the other's religious belief. As Baptisms fell off owing to the opening of St. Joseph's church, so did the marriages in the same proportion.

During Father Gockeln's administration there was no need of construction or change of any kind in church or school. The children under his own immediate supervision were well taught, were carefully instructed in their religious duties and prepared for First Communion and Confirmation, and continued to grow in number as well as in size. With the sole exception of the Young Men's Sodality, the organizations of the parish were in a flourishing condition. If he had been fond of writing, the pastor would have left us an account of devotions and novenas, sermons and instruc-

tions in Advent and Lent, in May and October. But he did not write, and so it is impossible to specify. The work was energetically pushed and the general results were satisfactory, as we can gather from the church records.

He had to struggle hard to make ends meet financially, and if he had not received from Albany for the school the sum of 3,600 dollars in his first year and 6,500 from a fair with 2,900 from a Panorma he would have been swamped. Taxes, assessments, interest, contributions to the new Cathedral, would have left a dangerous deficit. The church acquired a considerable piece of property on Second Avenue, which with its interest ran up the debt to the amount of 68,900 dollars to be met by his successors. It was weary work striving to scrape together enough money to meet his liabilities and undoubtedly he turned with pleasure to his fruitful work of directing the school and instructing converts. On June the 25th he was installed Rector at Fordham, where he had to meet and solve problems no less urgent or difficult, problems which he solved entirely to the satisfaction of those who had imposed that task upon him. He continued to administer the college for over eight years.

Father Frederick W. Gockeln was born at Grosenader, in the diocese of Munster, Westphalia, on the 8th of November, 1820. At the age of thirteen years he came with his elder brother to America. Attracted to study, he gave up shortly a position in business which he got with his brother, and entered the Sulpitian College, Montreal. Living amidst a Catholic population, he felt himself at home once more. His

studious, gentlemanly and edifying deportment won for him the esteem and affection of the college faculty. An intimacy that lasted for life sprang up between Father Larkin, one of the professors, and Mr. Gockeln. When Father Larkin determined to enter the Society and made known his design, the announcement was a shock to his young friend, but not for long. Thinking the matter over and consulting his confessor on the step, he determined to follow Father Larkin into Kentucky, where some Jesuits from France were engaged in teaching in a nascent college and in ministerial labors. The long trip in those primitive days consumed much time in actual travel and intervals of rest. Warm hospitality was extended to the wayfarers along their route, and pressing invitations were showered on them to enter the Society nearer home; but they resisted all inducements, and persevered in their determination. After many weeks of travel they reached St. Mary's College, Marion County, Kentucky. Mr. Gockeln after the usual probation was admitted to the Novitiate on the 16th of February, 1841. In May, 1842, he went with Father Larkin to open a new college at Louisville; but as the college had to be abandoned, they with their co-laborers returned to St. Mary's.

In 1846 Bishop Hughes handed over his seminary and college at Fordham to the Jesuits living in Kentucky, and the entire body to the number of forty-seven migrated in vacation time to Fordham. Among these was Mr. Gockeln. He began his course of philosophy anew in Fordham, completed it in Belgium, and was sent for his theological studies to Laval in France. After four years he was ordained priest, in

1852. He made his Third Year at Laon. His residence in Canada, Belgium and France, over eleven years in all, made him a master of the French language, as well as of his native tongue, and of English which he spoke with fluency and precision. During the next eight years he was engaged in College work in New York, and the seven following years found him in Canada on parochial duty. He had the distinction of holding the post of first Minister of the new scholasticate of Woodstock, Md. He labored in Yorkville for four years, three as Pastor, and was promoted to the rectorship of Fordham in 1874. His last residence was Providence, Rhode Island, where he was pastor of St. Joseph's Church, and where he died after a few days of illness on November 27th, 1886.

The vacancy caused at St. Lawrence's by the promotion of Father Gockeln to the rectorship of Fordham College was filled for a time by Father Shea. He had no peculiar aptitude for the details of parochial work. He had no experience, outside of preaching and hearing confessions, of the duties of a parish priest, and probably felt no call short of obedience to engage in such duties. God had, however, bestowed on him singular talents for dealing with souls, and he was much in demand. His learning, his lucidity in communicating his ideas, his devotion to learning, his love of literature, his dignified yet lovable character, his unselfishness in helping others secured for him great authority over boys and men, and won their confidence and love. Clearly the class-room and college duties were the fitting occupation for such a man. Accordingly he was summoned to St. Francis Xavier's College on October 6th,

1874, and was given the class of rhetoric, the First Sodality and charge of the Literary and Debating Society. As president of Fordham he had been thrown in contact with the best elements of New York Catholic Society, and won their respect and esteem. In his new post they found him a valuable counselor in their doubts and difficulties, and applied to him eagerly for advice, confident that it would be accorded to them freely. As men in the professions, in financial business, in society, are much immersed in their pursuits, it is easy to neglect religious duties (and some who sought out Father Shea did so), it was well for them that a man of his learning, zeal and piety was within reach, and influential enough to secure compliance with his advice not only in temporal matters, but also in the concerns of their souls.

His stay at St. Lawrence's was so short, a little over three months, that he could exert but slight influence over the growing parish. He was not an orator, despite his success in teaching oratory. He could not use the net in catching sinners, though, like St. Philip Neri, he was a past master in using the line. At his departure he could leave behind him nothing but the memory of a learned, refined, pious priest. Even so, such a legacy is a good one to possess. He died after a surgical operation on December 5th, 1881. "His funeral showed that his many friends and in fact all Catholic New York mourned for the untimely death of the man whom all loved and esteemed."[1]

On October 6th, 1874, Father Achard took charge of the parish as pastor. He was on the spot, had been

[1]Historical Records and Studies, Vol. 8, p. 244.

for a year under Father Gockeln, and had been here from 1866 to 1869 at the very outset of the Jesuit occupation. He was, therefore, well acquainted with the people and the condition of the parish, its activities and its needs. He took to himself charge of the school and the finances. Like his predecessors he had to exert his utmost ability and ingenuity to keep his head above the financial flood that threatened him at every moment. He succeeded so well that he diminished the indebtedness by 2,000 dollars. Not much, we are disposed to say in times like these, but we must remember that New York was endeavoring to find itself once more after the worst financial crisis in the history of the country. New York in particular had been hard hit, and people held tightly to their money, not knowing what might come next. Gold was in hiding and at premium, while silver was disposed to venture abroad only with the utmost caution.

Father David Walker was a new arrival in Yorkville in the summer of 1874, one who tarried long here and left his impress on the parish. He had just arrived from England where he had almost completed his two years of Novitiate. He had been several years on the Mission as a secular priest before seeking admission to the Society. He was in his prime and fresh from his meditations on the life of Christ. He was determined to do all in his power for the salvation of souls. Like his divine Master he yearned most for the lost sheep, and the darker the hue of the sheep the more persistent and vigorous was his pursuit, until he made a capture or was obliged to acknowledge a failure. The folly of sin, even from the natural point of

view, was so thoroughly imprinted on his mind that his language was tinged with a bitterness that was inspired by his convictions, though it found no place in his heart. The dreadful consequences of sin in the next life were so impressed on him that the subject of hell was the frequent theme of his sermons and instructions. The short, active figure, the set determination of his features, his quick, nervous words and gestures emphasized his thoughts, and inspired many with a fear that was unknown to those who sounded his real character, and, above all, to those who approached him with their troubles or sought his advice. To such he was a Father, and many of them yet hold his name in benediction.

With the hearty approval of his superior he devoted himself to the pursuit of the black sheep, young and old, but particularly the former. Many such could be found disporting themselves, not always in innocent gambols, on the vacant lots about Fifth Avenue in the northwestern section of the parish, or about street corners on the southeastern confines of our territory. One would scarcely expect much reverence or attention in such places. Yet the big stick which Father Walker always carried, his serious and determined face, his earnest words, his persistence and his unselfishness and his zeal for their souls produced their impression. Little by little strange faces could be counted in the church on Sunday mornings. As time passed captures increased, though occasionally unruly lambs escaped from the flock. The task seemed hopeless, it certainly was thankless; but Father Walker kept on. God alone knows how much good was effected, and how many

owe their faith and their salvation to his untiring efforts.

In making his rounds of the parish whether on sick-calls or on visitations, his attention was called to the number of people, especially young men and boys, who neglected the duty of hearing Mass on Sunday and holydays of obligation. The frivolous reason of distance was alleged in excuse. How it must have excited the indignation of Father Walker to hear the plea of distance coming from those whose fathers had cheerfully walked every Sunday to Harlem, and whose grandfathers thought little of journey of three or four miles in rain and through bogs and muddy roads and fields, provided they could have the privilege of speaking face to face with the Eucharistic God, and have part in the holy sacrifice of the Mass. It was useless to expostulate, to tell them they would double that distance for amusement, and count the exertion as nothing. Faith, where it existed at all, was growing weak; it was fading away from lack of prayer and privation of Holy Communion, and was on the way of being choked by the weeds of indifference and of self indulgence. To take away from them all pretexts, flimsy as they were, Father Walker determined to secure for them a place of worship on Sundays, a place where Catechism could be taught and instructions imparted to those who needed it. The objects of his solicitude would probably have thanked him for leaving them alone; but the greater their indifference the more determined was he to find a remedy for their spiritual destitution.

But how was he to find means to carry out his

project? With the approbation of his superior secured, with permission from the Archbishop freely accorded, he was persuaded that God willed the success of his enterprise, and would supply the means. He appealed to the congregations at all the Masses on Sunday and, cap in hand, stood outside the church doors to take up whatever contributions the people might be disposed to make. The congregation had certainly calls enough in order to carry out the activities and meet the expenses of the church, yet they could not fail to note the zeal and self-sacrifice of the apostle of the black sheep, who stood bare-headed before them to receive their alms. They drew still further on their slender means, and showed themselves willing to second the efforts of their new assistant for the salvation of souls. Quarters were hired on Seventy-Fifth Street near First Avenue and fitted up as well as the contributions would allow. Mass was said for the Catholics of the vicinity, and volunteer teachers were secured for the instruction of such as were willing to receive it. The work seemed to appeal to many, and money enough continued to come in until the need of St. Aloysius Chapel was removed by the founding of a new church, St. Monica's.

Old residents yet remember the suggestive name given to the upper Fifth Avenue between Ninety-Sixth and 100th Streets. Hell's Kitchen was composed of shacks planted here and there at random and occupied by squatters. Armed with his "big stick" which might at times serve for use as well as for ornament, Father Walker moved among these quarters, accosted men, women and children, gathering facts as to faith attendance at church and frequentation of the Sacra-

ments. The lamentable condition of the majority of the Catholics there moved his heart and stirred him to action. He worked over time at his sermon themes, Hell and Judgment, infused into them more than ordinary animation, and began to make some impression. Just as one degraded being will drag down another, so when a real conversion takes place, the convert actually becomes an apostle among his fellows. A few such were found to co-operate with Father Walker, and the number willing to reform their lives grew apace. To strengthen his hold on his new-corralled sheep he instituted what he called a crusade, and enrolled his late converts as crusaders. He taught them to conquer the infidel country of their own hearts, to subdue their habits of drunkenness and profanity, to develop in them loyalty to God by the steady practice of their religion.

"Here I may mention a Society formed by Rev. Father Walker, of happy memory, known by the name of a 'Crusade,' no doubt under the invocation of some saint, which I do not remember. This Crusade had its regular communion on the Fifth Sunday, which occurs every three months. It was indeed a religious Crusade, as the men and women who belonged to it were gathered from places in the parish that were not noted for the practice of religious duties. Rev. Father Walker in making his tour of the parish came in contact with this class of people, and by his indefatigable zeal and energy succeeded in arousing many of these non-practical Christians to a sense of their duty to God. From one part of the parish, known as Hell's Kitchen, situated on Fifth Avenue and Ninety-Sixth to One

Hundredth Street, were a number of squatters (excuse the expression) living in shanties . . . . Among these the good Rev. Father succeeded in making a reform. And at the seven o'clock Mass on the Fifth Sunday might be seen many strange faces of men and women showing signs of a dissolute life. This reform began in the years 1875, 1876 or earlier, and was being continued when I came to the convent.

"Added to the general Communions the Rev. Father Walker had meetings, I do not remember how often, but feel certain in saying once a month, or oftener, instructing, exhorting and encouraging them in the good work they were doing, and had Miss Eleanor Beaty (R. I. P.) to come to the meetings and teach them to sing hymns, and give them a musical concert. Besides this Crusade, Rev. Father Walker was all taken up with the young boys. His zealous efforts bore great fruit in the frequentation of the Sacraments, and in having them come Saturday mornings to get their library books changed, which books were attended to by young ladies of the Sodality. They covered the books with drab silesia and kept them in good condition. Apart from this, Rev. Father Walker did not have much use for girls."[1]

It is fitting to dwell thus at length on the activities of Father Walker and his zeal for souls, because he was the active, energetic, tireless member of the community, and because many may remember only the hasty, irascible side of his character. He would be the most surprised man in the world to hear that he was looked upon as irascible or intemperate of speech.

[1]Sister X, Good Shepherd.

Though he could be, and frequently was, kind and sympathetic and helpful to those in trouble, his zeal sought out first of all those who were in danger of losing their souls, and strove to arouse them to a sense of their danger. He appealed by preference to the horrors of judgment and hell because he could bring these subjects home to their intelligence. He might have done better, perhaps, by spreading honey rather than vinegar (to use the expression of the saintly Bishop of Geneva) to catch his flies for heaven; but we can say this in his favor that he caught his flies and saved many from damnation.

The humdrum task of running a parochial school, though it may encounter many a comic incident, with a childish tragedy thrown in once in a while, as when some youthful reprobate of eight years is made to stand in a corner for a few minutes and to kiss her thumbnail in token of repentance, or a youth of nine with voracious appetite is found nibbling at his lunch at 10 A. M. and is forced to surrender the whole meal before the class; still there is little to chronicle about such a charge. Equally uninteresting is the record of baptisms, sick-calls, sermons, instructions to sodalities. Such were the occupations of Father Achard during the three years of his superiorship in Yorkville. The financial improvement that began to be felt before the end of his term enabled him to diminish the rate of interest on his debt, no slight relief to the parish. The good he did amongst souls he never knew until he met our Lord in judgment, and was astonished to receive such a reward as Christ meted out to him. The account of his life in "Historical Records and Studies,"

Vol. 6, part 2, concludes with these words: "Father Achard was a strict observer of his religious rules and a man of exceptional piety."

Rev. Florentine Achard was born at Ramourouscle, Upper Loire, October 20th, 1824. He entered the Society of Jesus in France, on the 19th of October, 1845. He made his philosophical studies in Vals, and on their completion in 1851 he set sail for America. He taught for ten years in the South, made his theological studies in Spring Hill, Alabama, and was ordained priest in 1856. In the fall of 1862 he came to Fordham, where he made his Third Probation and was employed in the mission for seventeen years. From 1874 to 1877 he was superior at St. Lawrence's. On leaving here he was given a mission amongst the Indians in Canada, at Fort William, Ontario. From there he went to Troy where he died June 17th, 1880.

CHAPTER IX.

Home Rule.

From August 10th, 1851, to July 31st, 1877, not one of those who served at St. Lawrence's was born in the United States, if we except Father Mulledy. The rest were Irish, French, Canadian or German. Probably few of the parishioners gave thought to the nationality of their priests, and it is a credit to their Catholicity that the grace of Holy Orders, possessed by all Priests, outweighed every other consideration of language, nationality or personal trait. They all looked up to their Priests and accepted their ministrations and teachings in the spirit of pure faith. The man was lost in the Minister of God, the one nationality that was recognized in the congregation was the Kingdom of Heaven, to which all the members belonged by right of Baptism. From first to last, the Priests were exemplary and devoted to their calling. They knew their flock, and the flock knew and loved the pastors and assistants, and were conscious that they were known, and that their interests, spiritual and temporal, were dear to the hearts of their rulers. Hence the intimate family spirit of Yorkville of the last generation and of previous years. It is pleasant to record here Father Merrick's generous appreciation of those who went before him. In his notes on St. Lawrence's he says: "Too much credit cannot be given to the Fathers who lived here previous to . . . . 1879, mostly

foreigners, and not much acquainted with business, for having secured a hundred feet square south of this on the Avenue . . . . All this was paid for, and we have not acquired an inch of ground since. Our property is two hundred feet on the Avenue, one hundred feet on Eighty-Third Street and two hundred and sixty feet on Eighty-Fourth Street. When Father Merrick came into control he found ten thousand dollars in the bank . . . . I think this a very fair showing for these admirable French Fathers to whom the New York Mission owes so much. And any one who knew poor old Yorkville, as it used to be, will say so."

It was not owing to any lack of appreciation of the good work done by the French Fathers that a change to English speaking superiors took place. It was not due to any national prejudice that Americans and New Yorkers were so often henceforth placed in charge of the work here. Father Charaux, the Superior of the Mission, was too large-minded a man to allow considerations of nationality to influence him in the promotion of God's work. He was a Frenchman by birth, and had no prejudice against the French, but he was broad-minded enough to judge that from the increasing number of Americans and New Yorkers he could pick out a young, active and promising Father to do God's work in Yorkville better than any of the French Fathers, no matter what success they had met. For this reason he selected, after the expiration of Father Achard's term, Father John Treanor to fill the vacant post. Time proved the selection a good one.

Father John Treanor was born in the City of New York on December 5th, 1838, was admitted to the High

School of St. Francis Xavier's College at an early age, and finished his collegiate studies in 1855. In that year he sought admission into the Jesuit Order, and being accepted, was sent for his novitiate to Montreal, Canada. He began his religious life on August 31st before he was quite seventeen years of age. On finishing his first spiritual training he was sent to Fordham College as disciplinarian, teacher and student of philosophy. In dealing with boys in the class-room, as well as outside, he acquired valuable experience in the study of human nature. His manliness, good nature and affability won him the respect and affection of his charges. He took part in their games, and was as gay and light-hearted as the gayest, whilst he never put off or forgot his character of religious and gentleman. On the opening of the new scholasticate at Woodstock, Maryland, he went thither to study theology and prepare for ordination. Here for the space of three years he mingled with men from all sections of the United States and from many countries of Europe. Independently of any study, this intercourse with various characters, ages and temperaments was an education in itself, well calculated to broaden his mind and his outlook. On June 29th, 1872, he was raised to the priesthood by Most Rev. James Gibbons, Vicar Apostolic of North Carolina, and in the following September he began his Third Year of Probation at Frederick, Maryland.

He took his final vows on August 15th, 1873, and was ready to fill any post that might be assigned to him. For two years he acted as general prefect of discipline at Fordham when his former influence for good was

enhanced by the added dignity of the priesthood and his wider sphere. During two years more he was vice-president at St. Francis Xavier's, where he also preached and assisted in the church. He was fully prepared in learning, spiritual training and experience to fill a more responsible post, and was appointed Superior and pastor of St. Lawrence's on July 31st, 1877. He took with him to his new charge the manliness of a men's man, the sympathetic feelings of a tender woman together with the buoyancy of a youth, and from the very first found himself at home with all classes and ages.

Father Treanor got to know the parish in a very short time, as he mingled freely and intimately with all the members of the congregation and the children of the school. He was not long in finding out that his flock were with him, and would support him generously according to their means. His very first project was to make an addition to the house, which had always been inadequate, and which had now grown dingy. Donations flowed in freely. The addition was made, and a complete set of furniture, new or repaired, where repair was possible, was contributed. One man donated all the bricks for the addition to the house. Father Treanor next set to work to diminish the debt on the church property, amounting to $65,303.11 on the first of August, 1877, when he took hold. A church debt society was organized and netted a good sum. The pew rent seems to have increased materially from this out, and the collections for ordinary expenses of the church show a distinct upward tendency. No salary for the priests or sexton is charged against

the congregation, as Father Treanor made clear in one of his Sunday announcements, but all was thrown into the general church fund. The result was a cancellation of 3,750 dollars during the first year.

In his second year the pastor knew all his people intimately, and realized that they would back him in any enterprise inaugurated for the church. The most important move was to hold a fair for the liquidation of the debt. All threw themselves generously into the undertaking, worked with a will, or contributed freely. The result was an addition of 16,611 dollars to the funds of the church. This together with other receipts enabled Father Treanor to wipe out 19,700 dollars of the debt besides paying interest on his mortgages and several considerable contributions for various charitable purposes. To put an end to interest on mortgages, he determined to sell the piece of property situated on Second Avenue and Eighty-Fifth Street, purchased by Father Gockeln in May, 1872, which brought no return, but was expensive in taxes and interest. He sold at a good figure, 40,000 dollars and so was enabled to cancel the indebtedness and to place a handsome balance in bank.

By this time he had begun to plan bigger things for the parish. The church had served its sacred purposes for nigh thirty years: it was a good church for its day; but days and times were changing rapidly. Buildings all around were improving, new residences and stores of a better class were springing up everywhere, fashionable streets were being prolonged into Yorkville, the new Cathedral on Fifth Avenue pointed out what the Catholics of New York thought the house of

God ought to be, and set an example to priests and people, not indeed to be rivaled, that would be impossible in a single parish, but as an inspiration to coax others to do their best for the honor of God. The inspiration was entertained by Father Treanor, though it took long years to reach realization. He felt, too, that there should be facilities for intermediate education in the neighborhood, so that Catholic boys, who had an ambition to go through a High School course, might not be compelled to travel by slow cars as far as Fifteenth Street to satisfy their ambition. He wanted a new church and a college, even though it should open with the High School classes only.

He was not satisfied with harboring his ambitious thoughts in his own mind, but made others sharers of his projected developments. So favorably were his suggestions received that he left after him in donations for the new church and college the sum of $9,330.63. Believing that the burden of carrying out his ideas would be too much for Yorkville to bear, he accepted in September, 1880, an invitation to travel to California with his friend Judge Donohue and his family. Catholics in California were rich and generous, and it was Father Treanor's hope that he might be able to secure some considerable donations for his projected improvements. It seems strange to us now with all the wealth displayed about us that a Priest whose parish embraced a good portion of upper Fifth Avenue, should travel out to California to beg from Irish immigrants or their sons; but the intervening years have worked great changes both in California and Yorkville.

The trip westward was thoroughly enjoyable, as the

party was small and agreeable, and never harbored a thought about a possible disaster. "They had visited and enjoyed the trip to Calaveras and the Big Trees, and had returned over part of the route to go to the Yosemite Valley. This they visited and enjoyed and were returning. . . . The party left the Yosemite Valley at six o'clock on Friday morning, and as they got to Garette in the afternoon, the brake of the stage broke. This delayed them for three hours for repairs. They left at seven o'clock and reached the top of Oakflat Hill one hour later. The steep mountain road in the darkness of evening was itself unpleasantly suggestive of possible accident. Every precaution was therefore taken on the part of the driver, Jim Bruin, and conductor Walton, who sat beside him. The team was composed of three horses on the lead and two on the wheel. Feeling relieved of the load they took a lively gait. Yet with the driver's weight on the brake and the lines in hand, they were under complete control until they struck a 'chuck hole.' The lever of the brake sprung violently backward, struck the driver and knocked him off his seat. The shock threw him into a gulch on the left of the stage, carrying the lines with him as he passed Walton. The horses then flew down hill, and the momentum of the wagon increased fearfully. . . . Fortunately the road was clear. Walton got on the driver's seat, and with his foot on the brake and speaking to the horses they calmed down to almost a standstill. . . . As the horses slowed up Father Treanor called out to him to pick up the lines, but it was impossible for Walton to leave the brake. Whether Father Treanor was making an effort to get

out to secure the lines, and thus got his foot entangled, or not, is unknown. Just then the stage came against a tree and went gently over against the bank. Walton was thrown among the wheel horses and got kicked, but had the presence of mind instantly to cut the traces and free the horses. . . . When Father Treanor was reached, he said his left leg was broken. He must have had a terrible twist, for the anklebone protruded through his skin.

"Medical aid was summoned at once. Two physicians came from a distance of fifteen and thirty-five miles, the one arriving at 2 A. M. on Saturday morning and the second about eleven o'clock. Amputation was judged necessary, and in anticipation of death Father Philips of Sonora was summoned and completed his journey of twenty-five miles by noon. The physicians determined at once to amputate the left leg a little below the calf. Though Father Treanor bore the accident with great calm and was almost cheerful, he thought it best to receive the sacraments of the Church from Father Philips. The amputation was successfully performed and had no bad consequences. The priest complained of suffering in the right thigh joint. As no one had a suspicion of a fatal result, the physicians and Father Philips left between five and six o'clock, giving instructions that if the sufferer should become restless he should take a morphine powder every four hours. Mrs. Donohue and her servant took charge of him while Mr. Walton got his first rest. . . . At nine o'clock Mr. Walton found his brow cold and clammy and drops of cold perspiration trickling down his face. . . . He was rational most of the night, but

was very restless, evidently suffering from his right thigh and internal injuries. . . . At three o'clock Mr. Walton could not feel his pulse, and messengers were again sent for physicians. But the patient was rapidly nearing his last moment on earth. Mrs. Donohue was called shortly before five. . . . A great stream of dark fluid flowed from his mouth and with it his life departed. This was 5 o'clock. His last audible words were . . . . 'pray, pray.' "[1] Even the strong frame of Father Treanor could not hold out against the shock of the fracture, the agony of the amputation and the internal injury.

The joys anticipated by the excursion party setting out on the morning of September 7th were buried in gloom as the extent of the disaster slowly unfolded itself before the dazed minds of Mr. and Mrs. Donohue. There was, of course, gratitude to God for the preservation of the rest from a frightful death; but the fate of Father Treanor would throw a life-long cloud over the minds of all his fellow-travellers. Nor did they think of their own loss alone, the loss of a dear, devoted friend; the thought of the relatives and of the parishioners filled them with dismay. As soon after the accident as possible a dispatch was sent by Judge Donohue to Father Finnegan acquainting him with the injury and requesting him to inform the family at once. This news came at 9 P. M. on Saturday. At 2 A. M. another telegram announced the amputation with expectation of recovery. Later a more ominous one arrived, sent after the sinking of the patient was observed. A fourth telegram came announcing the death, but not in time

[1]Extracts from Mr. Walton's account, published in the New York *Herald*, October 6th, 1880.

to notify the congregation at the late Mass. The fact was first publicly made known by Father Moylan at the meeting of the Women's Sodality in the school building at 4 P. M. The director could with difficulty check his feelings, while the Sodalists made no effort to control theirs. That evening there was weeping and wailing throughout the whole parish; for each one had lost a Father, a Brother, a Friend. It was hard to realize that none should ever see his smile again or hear his kindly words of praise or encouragement or hope.

The remains were carried as soon as possible to San Francisco and were there embalmed, as Judge Donohue determined to have them transported to New York, to give the parishioners the melancholy satisfaction of assisting at the funeral. A Solemn Requiem Mass was celebrated in St. Ignatius Church, San Francisco, Wednesday, the 6th, and was attended by the prominent Catholics of the city, many of whom crossed the bay to Oakland to see the body placed in a special car chartered by Judge Donohue. In a week the train was in Jersey City, and was met by two of the Fathers from St. Lawrence, by representatives from the St. Vincent de Paul Society, of the Young Catholic Friend's Association, by the three Brothers of the deceased, by friends among the city officials and many others. A procession was formed and moved along Twenty-Third Street and Madison Avenue to Eighty-Second Street, where a band of school children to the number of eight hundred met the remains and escorted them to the church. The body lay in state in the main aisle of the Church all day; and until a late hour at night friends of the dead clergyman came to view the

body. At seven o'clock on Thursday morning (October 14th), Captain Robbins stationed a force of twenty men at the entrance of the Church to keep back the mass of people who were unable to obtain admittance, the church having been filled long before that hour.

The Mass was celebrated at 8:30 by Father McAuley, S. J., an old classmate stationed in Holy Cross College, Worcester. Rev. Father Durthaller, S. J., was Deacon, and Father Costin, S. J., of Fordham, was Subdeacon. In the sanctuary were Very Rev. Father Brady, the Provincial, Father Gockeln, President of Fordham College, and about one hundred other priests. In the aisle by the coffin knelt Father Treanor's mother and his three brothers.

The estimation in which Father Treanor was held in the parish and elsewhere is shown, as well by the throngs of people who were unable to obtain admission to the church, as by the number who took part in the funeral procession from the church to the Grand Central depot. The St. Vincent de Paul Society, the young Men's Catholic Friends' Association, the boys and girls of the school, the Sodality of the Infant Jesus, the Sodality of Children of Mary in black dresses and black veils, and the Sodality of the Holy Angels, all took part to the number of about two thousand, while thousands of persons followed on the sidewalks as far as the depot. There a special train carried the remains and mourners to Poughkeepsie. On reaching Mount St. Vincent station the train was slowed down as it passed through a double line of the pupils of Mt. St. Vincent there assembled to do honor to their late Spiritual Director. They all wore badges of mourning, and

the bridges which cross the track were heavily draped in black. Interment took place at West Park in the graveyard of the Novitiate, but recently the remains have been transferred with all the Jesuit bodies there to the new Novitiate of St. Andrew on Hudson, on the eastern bank of the river.

As an aid in administering the parish, Father Treanor had for two years Father Reid, left over from Father Achard's term. He is yet favorably remembered as an efficient director of the Young Ladies' Sodality, one to whom, perhaps, the organization owes most of its continued flourishing condition. For the entire three years. Father Walker continued his Crusade and his temporary chapel at Seventy-Fifth Street, and added to his various devices for catching "black sheep," a Temperance Society whose members at times received Holy Communion in a body, and on one St. Patrick's day assembled for that purpose to the number of ninety men, a gratifying spectacle to priests and people. In this move, if he needed any impulse more than his own zeal, he was aided by Father Treanor, whose sympathy went out towards every class and condition and every age. Father Petit, after a long absence, returned to continue his influence among young men and boys in the confessional. "If you were to ask any young man to whom he went to confession, the answer would come direct, 'Ah, to Father Petit.' He was so much sought after as a confessor that he could not leave his box until eleven o'clock, and sometimes until half after eleven."

Before drawing a veil over the administration of Father Treanor, there are two facts worth mentioning.

Confirmation was administered on June 19th, 1879, to the extraordinary number of 717 of whom 423 were females, mostly adults. Clearly the efforts of Father Walker were bearing good fruit as well amongst the squatters in the northwest portion of the parish as in the temporary chapel and Sunday school on Seventy-Fifth Street. To make this harvest permanent, Father Treanor conceived the idea of dividing the parish and establishing a Church in the midst of those whose faith was not strong enough to carry them a mile for worship and instruction at St. Lawrence's. This same large number of negligent persons probably suggested to the zealous pastor the advisability of holding a mission in the church in the following year. Father Maguire at the head of the Missionary band brought with him Fathers Strong, Morgan and Magevney, and opened the Mission on the first Sunday in Lent, February 11th, 1880. The fact that four men came, leads us to judge that plenty of work was expected. Their expectations proved correct. Men and women flocked in such numbers that the throng had to be divided every night, some filling the church and others the school. "A separate service was had every day for the children, and a very interesting ceremony in their behalf was had on the last Sunday; the children were assembled, and a certain number of boys and girls, appropriately dressed, renewed in the name of all the rest the Baptismal Vows, after which the papal Benediction was given by one of the Fathers."[1]

Another important item in the history of the parish of St. Lawrence is the establishment of St. Monica's

[1]Woodstock Letters, 1880, p. 154.

as a separate congregation. It was apparent that the people residing in the southeastern section of our territory needed and could support a church. Father Walker's chapel supplied the needs of the children in that part for a time; but it was evident that others besides the children would find a church of their own a great convenience. Father Treanor is said to have laid the matter before Cardinal McCloskey in the autumn of 1879 and induced him to establish a new parish. The parish of St. Monica was organized, the corner stone of the church was laid in February, 1880, and the first Mass was celebrated in the temporary chapel prepared five years before by Father Walker. The limits were Seventy-Second to Ninety-Sixth Streets, Second Avenue to the East River. Later on, Eighty-Sixth Street became the northern boundary. This territory with its congested population gives abundant work for a pastor and three active assistants. There is a good school with an enrollment of about one thousand children. St. Monica's is the second parish cut off from the original limits of St. Lawrence's.

Father Treanor

Father Fulton

CHAPTER X.

Home Rule Complete.

For ten years the Fathers of the New York and Canada Mission had been working harmoniously side by side, some French and French-Canadians in the United States, and some Americans in Quebec and Ontario. But citizenship was apt to give trouble on either side of the line. To be a member of a corporation here one had to be a citizen, and Canadians who became citizens, if called back, would find themselves strangers in their native land. To those who love their native land, as Canadians do passionately, this was a hardship. In like manner, nothing but obedience could reconcile many from here to become citizens of the British Possessions and renounce their nationality. To remedy complications of the kind, Very Rev. Father General, by a decree of June 16th, 1879, attached the Mission of Canada to the English Province of the Society, and the New York portion of the Mission to the Province of Maryland, whose territory it intersected. The new Province thus augmented was to be called the Province of New York from the name of its principal city. But owing to representations made to Rev. Father General by the Archbishop of Baltimore, now Cardinal Gibbons, the name of Maryland was prefixed to the title. The Cardinal, a native of Maryland and proud of his State as the cradle of Catholicity in the Colonies, and knowing that the Jesuits were the sole

preachers of Catholic doctrine there for 150 years, regretted for sentimental reasons to see the name of Maryland dropped from the first Jesuit Province. Since 1880 then St. Lawrence's became a church and residence of the Maryland-New York Province.

During the few weeks that passed after the death of Father Treanor, Father Petit remained in charge of the church as Minister. On November 1st, 1880, Father Fulton was appointed Superior. Father Allan McDonnell as supernumerary, being no longer necessary, was sent to Troy. There remained then, besides Fathers Walker and Petit residents for some years, Father Finnegan, a new arrival, and Father Moylan, returned after an absence of nine years. The establishment of a new parish shortened the distance of many of the sick-calls, and cut off a number of penitents and worshipers, and caused a notable diminution of baptisms at St. Lawrence's. Yet in a short time the growth of the city, accelerated every year, made up for the loss of the parishioners of St. Monica's. Despite the five Masses every Sunday, the church was becoming over-crowded, and a new church or increased space must be provided. If Father Treanor had lived three years longer, it is almost certain that he would have provided for the growing need.

His successor, Father Fulton, did not remain long enough to do much. He was by nature and by vocation and by preference an educator. He had labored hard in Boston for twenty years, and his efforts have borne gratifying fruit in the College which he had carefully nursed and watched from its infancy of a few beginners, unlikely material for collegiate education,

up to the time when large classes were being turned out, and were beginning to hold their heads high in the community. It was a new sensation in Boston to read good articles from Catholic pens, and to hear speeches from men who had never entered the gates of Harvard University. By instruction and example year after year, Father Fulton strove to animate the ever increasing classes to aim at true manly piety, high ideals, clear thinking, thorough scholarship and perfect expression in classical English. His weekly catechetical meetings gave him opportunities which no other duties were ever allowed to interrupt, and his talks admirably illustrated as well as conveyed his ideas and precepts. He had a wonderful flow of purest English to express his exalted ideas, and clearness of mind and aptness of illustration sufficient to reach the most ordinary talents.

Without fear of contradiction he might be called the most influential Catholic in New England, and his society was cultivated not only by the Catholic element, but, perhaps, in a greater degree by the lights of Protestant or Agnostic Boston. His keen wit was relished by those who appreciated wit and were not looking for slights, real or imaginary. His logical mind was a revelation to such as confounded obscurity and verbosity with deep thinking, while his mastery of the best authors, Latin and English, was a treat to the cultured. In a contest of wits he could give and take with the best, but to the gossip, the curious, the dealer in platitudes, he could be blunt almost to brutality. "Are you going to Albany?" said a fop to him on a train about Poughkeepsie; "Yes," replied Father Ful-

ton, "are you?" "Yes." "Then go," was his short answer. The conversation was closed. He was not unkind, but he despised stupidity, and escaped from it by the shortest cut. Where there was real trouble or distress he was full of sympathy, and though cold in appearance, and dull-looking, and aloof, and independent, and self-sufficing, he had a keen appreciation of a compliment or a favor, and, like lesser mortals, was pained at any apparent neglect or lack of appreciation on the part of others.

Coming to St. Lawrence's after such a career in Boston, and, in particular, succeeding such a magnetic man as Father Treanor, his road was not an easy one. His caustic wit repelled where, under different circumstances, it might have attracted; and his dull, heavy appearance, apparently lacking in sympathy, could scarcely win him popularity, without which he could not hope to carry out his own or his predecessor's ideas. He kept in mind his mission as an educator, and purchased a plot of ground on Eighty-Third Street where Loyola School now stands. This and the construction of the basement of the new residence is the sum of what we owe him for his residence of eight months here. He was called away to Washington to take charge of Gonzaga College, which stood much in need of his financial ability as well as of his talents as a director of an educational institution. He was still known there both by his former pupils and by men influential in society. He had been brought up there, was a page in the Senate and a rapt listener to such giants as Webster, Clay, Calhoun and other lights. From them he inherited his power of expression and

his love of good reading, which stored his mind with noble ideas. It is hard to imagine the slouchy, ungainly Father Fulton of later days as a natty page in the United States Senate.

From the rectorship of Gonzaga College he was elevated after a year to the important post of Provincial of the Maryland-New York Province and Visitor of the Irish Province, which called for two separate trips across the Atlantic. After being relieved from the burden of office, he filled for a time his old post of Rector of Boston; but not for long. His health was beginning to fail, and years began to make their weight felt. Among other places he visited in search of relief was St. Lawrence's. He had returned hither once before during his term as Provincial, while the new residence of St. Francis Xavier's was being constructed. The last active work he did was at Georgetown, where he lectured to the post-graduates on Shakespeare and the Modern Novel. The task was congenial, and the place was connected with his youthful joys and ambitions, and the triumphs of his early teaching years. It could not hold him long, as he was fast failing. In a final effort to recuperate he went to California. He seemed to revive for a time, but the improvement was only momentary. With scarcely any warning, he died on September 4th, 1896. He was a remarkable man, but was never understood at Yorkville. Perhaps he never tried to be appreciated. He had been so much sought after that perhaps he expected the same attentions in New York. The people came to him it is true; but it was to pour into his ears the distress they felt at the loss of Father Treanor. One would imagine,

and Father Fulton sometimes did imagine from their words and plaints, that they held him accountable for their calamity. "I did not kill him," said he once to a strident mourner. His apparent callousness did not bring him popularity. He was not insensible to grief, but he was intolerant of unreason. The present writer remembers seeing him mourn like a mother at the untimely death of a former promising pupil, which took place in Baltimore a few months before the sad accident to Father Treanor. He was perfectly conscious of the loss the province sustained in the death of a promising, active, zealous worker in the service of God, but he would not show his feelings, if he could keep them under control.

Father Fulton could not but approve of the ambitious projects entertained by his predecessor for erecting a new church, a residence adequate for the requirement of a growing community, and a High School for Yorkville and surroundings. With the goodly balance left by Father Treanor and the additions made to it by the Collectors for the Building Fund there were 17,000 dollars available. Seven thousand were spent on the purchase of a lot on Eighty-Third Street adjoining the Church property. Contributions, however, began to dwindle, as the word had somehow got abroad that the idea of building had been abandoned. It was a report favorable to those who were reluctant to give, and such there must be always in every community. Owing to this report, and because Father Fulton was not urgent in his appeals and not magnetic in his intercourse with his parishioners, contributions fell off to 130 dollars and even 100 dollars a month. The false

rumors were corrected by announcement at the Masses that construction would begin as soon as contributions should warrant the attempt. Because facts speak louder than words, bids for digging the foundation of the cellar in the new house were called for on March 10th, 1881, and work was begun in the last week of the same month. On April 24th, bids for the construction of the cellar walls were solicited, and finally bids for the completion of the superstructure were announced on June 19th. The sight of the work actually begun had the immediate effect of augmenting the contributions. A generous donation of 5,000 dollars from Mr. James Keene was acknowledged on Sunday, January 23rd, and other but smaller donations began to come in as a response to the Pastor's appeal to the pew-holders on January 16th. The collectors began to bring in larger and larger amounts until the building was completed. This happy result was reserved for his successor.

Father David Merrick.

On June 21st, 1881, Father Merrick came up from St. Francis Xavier's, where he had been treasurer for seven years. If to account for money were the same as to collect money, his preparation for his work here would be invaluable; for there was much to be done, as his eye could tell at a glancce. In the centre of the vacant lot between Eighty-Third Street and Eighty-Fourth there were visible the foundation walls of an imposing parochial residence fronting on Fourth Avenue. It would take a good sum to cover these walls with a stone structure according to the architect's plan.

There lay before him a plot one hundred feet square given up to the growth of vegetables at present, but destined as the site of a new church, and on the opposite corner a lot awaiting a school building. As he turned into what he calls "a tiny pastoral residence," he became convinced that there was work enough to tax skill and energy. Like his two predecessors he saw that it was not possible to enlarge the church by prolonging it backwards without the purchase of more property, and there was property enough at present; nor was it desirable to continue a northern exposure, if any other could be secured. To heat a church with a northern exposure and keep it heated in winter, when five congregations had to enter and leave in the space of four or five hours, is an expensive, if not impossible undertaking. Perhaps people had grown up with the idea that cold and piety went hand in hand, or that interior fervor would make up for exterior cold. They could learn that comfort is not incompatible with devotion, while the saving in coal is not inconsiderable. To utilize the space on the corner of Eighty-Fourth Street and Fourth Avenue it had been determined to construct the new church there and secure a more desirable frontage. But a church such as was projected demanded more room to the west, and so the parish house had to be given up first, and the old church next, as soon as the congregation could be accommodated. The new residence had to be constructed before any other step could be taken.

Money for the erection of the Priest's house was the all absorbing problem that faced Father Merrick on Wednesday, June 22nd, and to solve that problem he

exerted all his skill, powers, energy and eloquence. It was an ungrateful task, and one which went far to mar his fame as a preacher. He struggled for seven years to realize the designs which he inherited, and satisfy his own ambition and his love of God and "the beauty of His house." Every device familiar to the impecunious pastor was employed to raise money, fairs, bazaars, lectures, panorama of the Passion, etc., strawberry festivals, collections made in church on the first Sunday of the month, and from house to house by authorized persons. The congregation answered his appeals generously and enabled him to meet the bills for construction as they were presented, and left him a surplus after the last one was paid in February, 1883. The residence was complete in the beginning of December, 1882, and was thrown open for inspection by the congregation on December 4th, Monday, feast of St. Francis Xavier. The Fathers moved in immediately and were much gratified to exchange their narrow quarters on Eighty-Fourth Street for their new and commodious home, one not unworthy of the improvements made in this locality in the last 32 years.

The erection of the parochial residence was only a preliminary to the much greater work projected, a new, larger and more beautiful church. The need of such a church was emphasized on Sunday, November 19th, when the congregation was startled by the falling of a large section of the ceiling over the gospel side of the sanctuary and the east end of the gallery. The people were panic-stricken, but no serious damage was done, as that part of the building was practically unoccupied. While repairs were going on, Masses were said and con-

fessions were heard in the school house. On December 10th an extra collection was taken up to meet the expense of plastering the ceiling. The contributions continued liberal, and after paying off the last bills for the construction of the residence, they amounted to over 1,000 dollars a month. From this time forward contributions for the erection of a college are noted as a separate item for a time, though later on they seem to have been merged into the total for the new church.

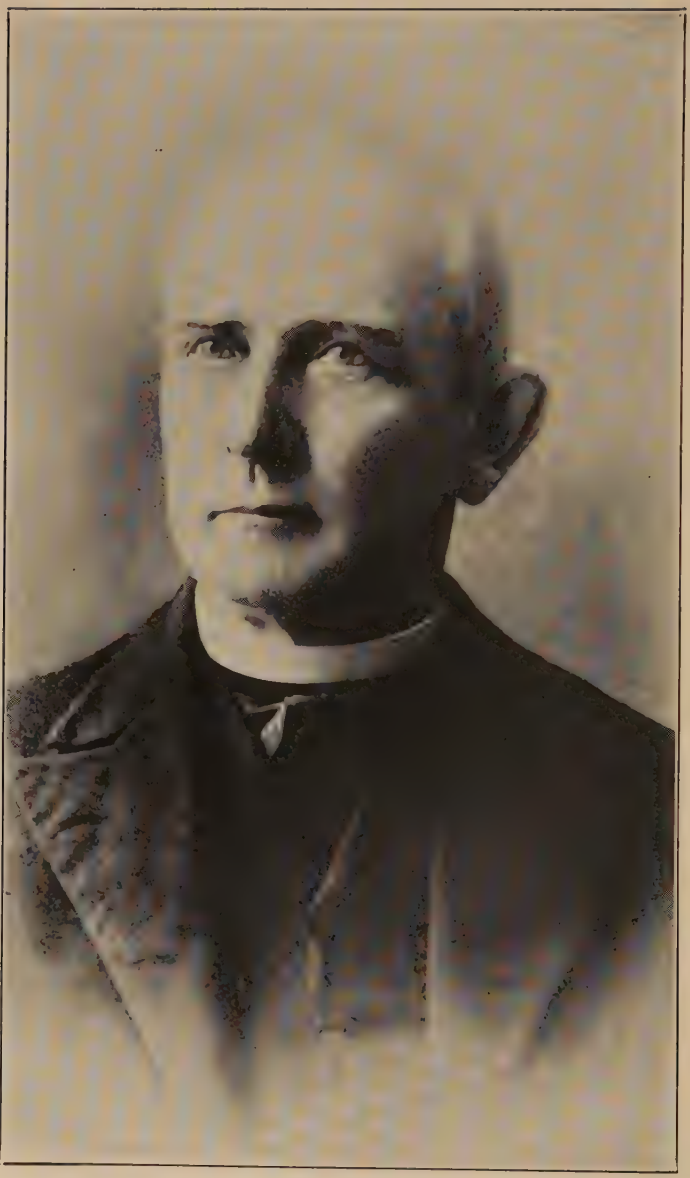
Father Merrick succeeded in maintaining more continuity in his community than had been possible with any of his predecessors, if for no other reason, at least because they themselves had been changed at frequent intervals. Father Petit had become an agreeable fixture since the appointment of Father Treanor to the end of Father Merrick's term, a stay of eleven years in all. Father Walker continued from the days of Father Achard, 1874 to 1882. Besides his works already recounted he had to his credit a movement productive of much good—the establishment of a Temperance Society for which his fellow laborers gave their hearty applause and co-operation. It is to be feared, however, that those who preach "uplift" would visit his efforts with censure. He was a strong believer in temperance, but was slow to recommend total abstinence where he foresaw but little hope of its practice. His temperance was intended to fit each individual case. Only one thing was essential, that none of his members was ever to enter a saloon. Beyond that an examination was instituted in each case. If one, through habit or fancied need or prescription, had to have a glass of beer or wine, and could do with that, he was to restrict him-

self to what was necessary. If one had to have two measures, and the amount was without any apparent effect on speech or gait or temper, he was allowed to join the band, provided there was sincere determination not to go beyond the agreed limit. It is pleasant to add that few were unfaithful to their pledge, and these judged themselves bound in honor to report the fact to their spiritual director and to no one else. It speaks well for their trust in Father Walker's patience and his prudence and tact in dealing with one of the most difficult problems in modern society.

Father Moylan, once Superior here, remained over from the last year of Father Treanor and outlasted Father Merrick by one year. During this period of nine years he busied himself in the house with the care of our nascent library, with the history of the parish, as far as it was recorded, and, above all, with care of the Sunday School. His love of children has been already mentioned. His children were those who frequented the Public Schools, and he was ambitious by care and instruction to put them on a level with our school children, who enjoyed the benefit of a Catholic training. However, as time went on and observation disclosed a disposition on the part of his charge to shun him on the street, or to gaze steadfastly into a store window until he passed, while our children met him with a glad smile and even crossed the street to salute him, he began to realize that there was something amiss when Catholic children, his own Sunday School children, shunned a Priest on the street. Clearly they must have heard things in school, or out of it, which did not make for loyalty to the Church or priesthood.

With regret he admitted to one of the Fathers that the Sunday School could not supply the Catholic atmosphere, and the constant influence for piety that pervaded the parochial schools.

When Father Walker retired for a time, his mantle fell on the shoulders of Father Patrick Toner, a man as unlike his predecessor as possible. The one was quick, nervous, energetic, with the rod of castigation constantly on hand; when not in use, as it almost always was, it was up his sleeve and ready for action. He was a thorough believer in the maxim that to spare the rod was to spoil the child. Father Toner on the contrary was not a believer in the potency of the rod. He used a smile instead, and on rare occasions a frown. But the frown hurt more than the rod, and its worst feature was that the recipient of the frown could never harbor any resentment against the frowner, but against self for being so inconsiderate or so wayward as to deserve it. For five years Father Toner served under Father Merrick, taking charge of the school, the Temperance Society and the Bona Mors. He endeared himself particularly to the school children. His mild, gentle ways, his unaffected benevolence, gentlemanly manner and genuine sympathy won the little ones, so that they were captivated and made his heart captive in turn. What he was to the school children he was also, with due proportion, to all who came under his influence. So much was Yorkville in his thoughts and affections, that it was a serious cross to him to tear himself away when, on the death of Father Gockeln in Providence, on November 26th, 1886, he was appointed Superior to succeed him. He occupied his new post only a few



Father Merrick

weeks, dying on January 15th, 1887. "His departure from New York was hasty and he arrived in Providence at night, thinly clad and thoroughly chilled." He died of pneumonia. Father Merrick on the morning of the funeral tersely expressed his judgment in the words: "He was my right hand." "The pure snow that fell on his grave as we left him in Holy Cross Cemetery, was a voiceful emblem of his unsullied life. To his brethren of the Society the words *Dilectus Deo et Hominibus* (beloved of God and men) will be always associated with the remembrance of the good Priest, Patrick Henry Toner."[1]

But it is time to say something about the character and labors of Father Merrick himself. He was born in New York, February 19th, 1833, and at the age of 14 entered on his High School course in Fordham and finished in 1850. He was admitted to the law office of Charles O'Connor after leaving Fordham, but feeling called to the priesthood in the Society he applied for admission and was received. He spent his novitiate and one year of classical study at St. Acheul, France, and studied philosophy for three years at Laval, France. His teaching period was spent at Fordham, and his course of theology was made at Boston College and at Fordham. After his ordination he was employed in college work at Fordham, but was on the regular staff of preachers at St. Francis Xavier's and at Yorkville. In "Historical Records and Studies," Vol. 6, part 2, the notice of his life concludes with these words: "His best eulogy is that he was a devoted friend of the poor." It is a real eulogy and well de-

[1]A fellow novice, in the Woodstock Letters.

served. But he was much more. He was a zealous, hard working Priest, and did not spare himself nor did he allow others to spare themselves, as long as there was a soul in need. He was a father to the poor, and a father and saviour to the sick, the dying and all in need of spiritual aid. In manner he was quick, abrupt and nervous in word and action. He was too busy a man to indulge in talk for the sake of talk, and must have been a terror to the garrulous and prolix. His very announcements, jotted down for the instruction of the congregation, denote a man surcharged with electricity. He puts as much into one page as another would into three. They are intelligible enough to one acquainted with the parish, though to a stranger they would be Chinese. In all things save one he was in a hurry. Perhaps he was hurried in all things to have abundant time for that one. At the very beginning of his incumbency he announced that the church doors would remain open on Sundays and week-days until 9 P. M., to allow those who wished to do so to remain until that hour. It was an index of his own spirit. When he could shake himself free from calls and imperative duty, he would retire to the Domestic Chapel in the small room immediately above the vestibule of the residence. And when he wished to be without interruption he would retire behind the altar and there commune alone with God. Unless one stumbled upon him unawares, his presence could not be detected. The first discoverer of the practice kept the secret to himself, so that Father Merrick could pray at his ease, if his posture on the bare floor could be called one of ease. Here he learned to love the poor, the sick, the dying;

to pity the sinner, to despise sham, prattle and glitter. Here he learned how to neglect his own case and spend himself for others. Here he tried to curb his impulses and his ardor, learning lessons from Him Who is "meek and humble of Heart."

From December, 1882, to November, 1884, the building fund was growing apace and the sum of 41,000 dollars existed in the treasury. With this amount on hand Father Merrick felt that he could go on with the project so much heralded for seven years and so much desired on every hand. On November the 16th he announced to the congregation that work in excavating the basement would begin during the coming week. The effect was immediately felt in the contribution to the building fund. The amount rose from $371.63 in October to $1,600.60 in November, but fell below 1,200 dollars in December.

Judged by present modes of operation, work proceeded in a leisurely manner. Not much could be done whilst the ground was in the grip of Jack Frost; but on the advent of milder weather, operations proceeded at a more lively pace. The old residence had been taken down, and, as excavation proceeded, considerable propping up and strengthening of the walls of the old church was resorted to for greater security. The payments from month to month give an idea of the progress made. Two thousand dollars were paid out in March, 2,700 dollars in June, 15,000 dollars in August and 12,985 dollars in November. Plans were submitted to the building inspectors and the contract was given out by the middle of May. Rush work on the exterior brought it to completion before winter, and in the following

February the interior was completed. Pews and altars and all necessary furnishings were provided, so that the basement of the new church was ready for dedication on June 27th, 1886. Accordingly Archbishop Corrigan came for that function. The ceremonies began at 9 A. M. Mass was sung at 10 by the Provincial, Very Rev. Father Fulton, and the sermon was delivered by the great Redemptorist preacher, Very Rev. F. W. Wayrick. The choir of St. Francis Xavier supplied the music, Gregorian chant. Before the dedication, advantage was taken of the vast vacant space to hold a fair for the benefit of the church. The fair began on June 6th, netted a good sum and was closed in time to prepare for the dedication.

With the administration of Father Merrick must be connected the establishment in 1882 of a church, St. Jean Baptiste, for the accommodation of the French Canadians within our parish limits. It was first served by Secular Priests. In 1900 the Fathers of the Blessed Sacrament got permission to labor in New York, and, with due consent, settled down on Seventy-Sixth Street near Third Avenue, occcupied the temporary French church there, and attracted a large number of pious worshipers to their Sanctuary. They are without parish limits; but the fruit of their labors is by no means diminished by that limitation. Their Daily Exposition and Benediction bring people from far and near, especially since the erection of their new church on the corner of Lexington Avenue and Seventy-Sixth Street.

In 1886 the northeastern section of our parish was cut off by the foundation of the Church of Our Lady

of Good Counsel on Ninetieth Street between Third and Second Avenues on the west and East River on the east. The parish of St. Cecelia bounds it on the north. There are two flourishing schools, one for boys under the management of Christian Brothers, aided by lay teachers, and a second conducted by the Sisters of Charity. Over 1,600 children are educated in these schools. The slice cut off from our limits was a large one, but what remained was enough to tax our accommodations both in Church and School.

Immediately before leaving St. Lawrence's, Father Merrick took steps to make us independent in every respect. Hitherto the property of the Church had been held under the charter of St. Francis Xavier's College, as our church was not incorporated, but though in the past the church had been exempted from certain forms of taxation through connection with a college, still it seemed desirable to have a separate charter. Accordingly application was made to the legislature of the State of New York praying for a charter. A bill was introduced in answer to the petition of David Andrew Merrick, Charles Petitdemange, Edward McTammany, Edward Xavier Fink and William Moylan, was passed, and signed by the Governor to take effect immediately. Organization took place on June 30th, Father Merrick being chosen President and Treasurer of the Church of St. Ignatius Loyola. From this we see that it had been the intention thus early to change the name of the church. In due time all the title to the church property was made over to the new corporation.

CHAPTER XI.

The Old Order Passeth.

The gradual transformation of the city by new modes of travel, and above all, the growth of Yorkville from the village stage to an integral and continuous section of the whole metropolis, had been perfected in the days of Father Merrick. He had planned for a new order of things, and found generous response from the people. He had done his work well and was promoted to a wider field of action on August 31st, 1888. He might have considered himself entitled to a rest after seven years of strenuous work; but Father Merrick was not one of the resting kind. Besides, he had the religious spirit which deemed it a privilege to execute with alacrity whatever was entrusted to him by God through superiors. His success in Yorkville marked him out as an executive head for St. Francis Xavier's, and thither he went for the usual term of three years. But he will be soon back, an older, a feebler man, but with spirit enough yet left to do much good, and to enjoy the fruit of his earlier efforts. He will find "the village" erased from the soil, but much of the old family spirit will remain to greet him on his return.

Fathers William Walsh and Edward Fink, both of feeble health, and private students of Theology, were each under the care of Father Merrick for a year. The former in 1886-7 left his impress on the Sanctuary

Boys and the Boys' Sodality, and gave assistance now and again in the parish; the latter is still remembered as director of the parochial school in 1887-1888. In that same year Fr. Merrick mentions in his notes Father McTammany as sent to him, particularly for the visitation of the parish. Fr. Petit after a long residence retired for good, much to the regret of his penitents and of the children. He was succeeded by Father Nash and by the most permanent of our workers, Father Massi.

Three days after the retirement of Father Merrick he was succeeded by Fr. Jeremiah O'Connor as Superior. Besides the two already mentioned, there remained from the old staff Fathers Walker and Moylan and Father Patrick Gleason, late Master of Novices at West Park, who took care of the Industrial Home and the Sisters of Mercy. In his administration Father O'Connor was thrifty, in all things save one, sparing of expenses, and laying by all that he could for the construction of the new church. The one exception to his thriftiness was in the decoration of the altar on great festivals, such as Christmas, Forty Hours, Holy Thursday and Easter Sunday. In addition to his own good taste and his personal love for the beauty of the Lord's house, he brought with him traditions of lavish expenditure for the sanctuary in the Immaculate of Boston and in St. Francis Xavier's in this city. Nothing was too good or too rich for the Eucharistic Guest, no expense too great to show the reverence of the Church for her Spouse. Flowers, evergreens, statues, lights, whatever could serve to adorn the altars, were pressed into service and arranged with enlight-

ened, artistic touches. Never had the people of St. Lawrence's seen such elaborate decorations, and their appreciation was shown by the crowds who thronged the church on these occasions.

In the fall of 1888 use was made of the old church to hold a fair for the construction of a new home for St. Lawrence's Academy. The benches were removed, and in their place were erected booths for the various sections and tables. Some of the most prominent men in the city, from the mayor down, visited the fair and left generous contributions behind them. The receipts were abundant beyond all expectation. The Sisters were able to make good the preliminary expense of strengthening the floor, and their offering to restore the benches was changed to the purchase of chairs to be used in the church, thereafter turned into a hall. The chanting and recitation of the Office of the Dead by the school-boys was a striking innovation.

Father O'Connor was a man of sedentary habits, little inclined to go abroad, generally reserved with people, a prodigious worker as a student and a most painstaking preacher. He always wrote out and committed to memory whatever he spoke. To one less gifted with memory power, this would be a slavish program, but in his case one reading, or at most two, of his manuscript was sufficient to make him master of his subject. He had a vivid, Irish fancy, a copious flow of words, a love of figurative language, and together with all this, a profound knowledge of the principles of oratory. His sermons were finished, elevated, scholarly, perhaps too florid in style. He certainly was so in his younger days. In his eyes the

word of God was entitled to all the finish that art and talent could give it. He may have at times soared aloft beyond the capacity of some of his hearers to follow him, but they did not refuse on that account to be among his listeners.

In his working hours he was always serious, even intense, for he was always working for God, and nothing was good enough for Him. Yet in the hours allotted for recreation he could be as lively, almost as frisky, as a small boy. He could sing to the delight of his listeners, tell stories, mimic, recount experiences in the class-room or in travel that made the time of recreation all too short. When that was over, he was the serious, hard-working religious once more, ready for trying duties for another half day. He had two loves on earth, his native Ireland and the Church of God. The latter occupied his chief thoughts, and claimed his most earnest efforts. With regard to the former, she absorbed his free moments, and captivated him equally whether she had the tear or the smile in her eye. This was the subject of a lecture he delivered in the hall of the transmuted church shortly after his arrival here. Those who had admired his lofty ideals, as unfolded in noble and graceful language and gesture in the pulpit, learned that he was not only a fervent Priest, but also a warm Patriot. His convictions and sympathies were strong and fervid. His devotion to his native land was akin to worship; it was treasured in the depths of his heart to be exposed on rare occasions, but never in mere frothy verbiage, to win passing applause. It was like family love, too sacred for display before the eyes of the unsympathetic. Its dis-

play before the audience in Yorkville was a revelation of a noble heart, it won unstinted applause and admiration from the audience, and filled the bosoms of the Fathers with feelings of admiration and gratitude.

In the summer of 1890 Father Russo came to replace Father Gleason in the Church, and to conduct the quarterly meetings of the clergy of the archdiocese. He had moreover charge of the Girls' Sodality which he conducted with his usual ability. Too short was his stay here where he effected much good; but obedience called him away to organize a parish for the Italians in Elizabeth Street. Those who had profited by his ministrations were inclined to follow him down town, but he gave them clearly to understand that his time and zeal and energy must be enlisted in the cause of his own parishioners, who could find but few who were able and willing to serve them, while Catholics on the West Side and Fifth Avenue would not fail to have their wants supplied.

The following item gathered from the history of our activities in the year 1889-90 will not be without interest here. "The Sodalities seem to be on a better footing this year than last. As the Young Ladies' Sodality, till now existing in this church, is in accordance with privileges received by the Sisters of Charity from Rome and exists chiefly for the pupils and ex-pupils of the Academy, the Fathers thought it proper to establish for the Young Ladies of the parish a Sodality affiliated to the Roman Prima Primaria, without discountenancing that established by the Sisters. The undertaking succeeded brilliantly. The Young Men's and Boys' Sodalities have been somewhat reorganized

with promise of great success." Those who belonged to the Young Ladies' Sodality twenty-five years ago will hardly fail to perceive in the above quotation the hand of Father Massi, whose pet institution in the parish up to the day of his death was the Young Ladies' Sodality. An obvious explanation of the improvement of the status of the Young Men's and Boys' Sodalities is the presence on the staff of Father George Quin who took charge of these two on his arrival here. His long experience with young men and boys in Belgium and in Fordham enabled him to get results which his more aged and less experienced predecessors could not achieve. Like results attended his superintendence of the parochial school. When the commencement exercises took place on the 1st and 2nd of July, 1890, the children, boys and girls, acquitted themselves so well that many were unwilling to believe that they belonged to our parochial school, but imagined that they were lent for the occasion by the Academy. Subsequent appearances have made us familiar with the good work performed in our school.

The terrible tunnel disaster of February, 1891, was fatal not only to passengers on the train but to Father O'Connor. The Fathers were on hand to render spiritual assistance to the wounded and dying. Among the rest the Superior ventured out poorly protected against the cold. He did not descend into the tunnel with Father Walker, but crossed over to the drug-store where he was liable to be called to give aid. He returned to the house chilled through. The doctor was called in, and a trained nurse secured at once, as the case was considered grave. The best specialist was

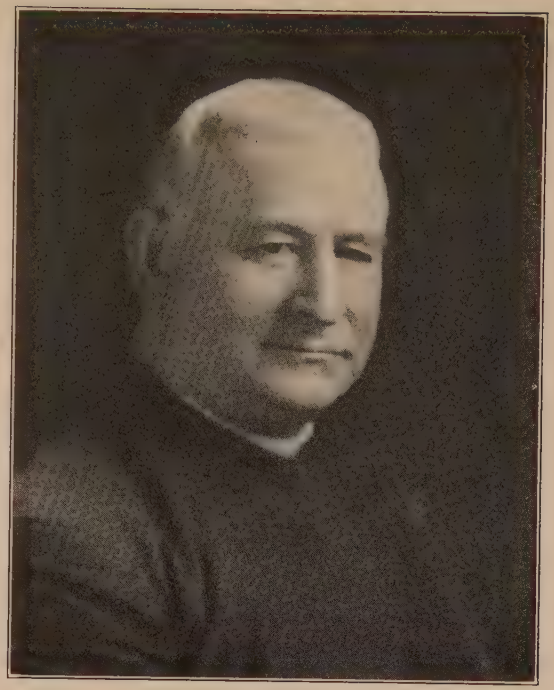
consulted, but he would give no hope. Father O'Connor, leading a sedentary life from youth, had no reserve strength to combat his attack. His heart, lungs and kidneys were affected, and the end was near. He lingered from the evening of the 23rd to the morning of the 27th when he died at 4:40 A. M. He said he was not afraid to die, as he had rehearsed the act for many years. He preferred to be alone with God in his sickness, as he could thus better give expression to his faith and his love.

Rev. Father Campbell, the Provincial, said the funeral Mass, a low one, as usual with Jesuits. There was no speaking, but the obsequies were honored by the presence of the Archbishop, Monsignori Preston, McDonnell and Farley and about fifty priests. Interment took place in Fordham College grounds.

Three days after the funeral of Father O'Connor, that is, on March 5th, word came to Father Massi, the *locum tenens,* that Father Francis McCarthy had been appointed Superior at St. Lawrence's, and in the evening the news was followed by the Superior himself. Strong, healthy, a good scholar and a good speaker, of wide experience in the ministry both as a secular priest on the mission for eleven years in the diocese of Pittsburgh, and as a leader of the Missionary Band in the eastern States for several years, he was well equipped for his new post. As he is still with us, and bids fair, we hope, to remain many more years, propriety will not allow many words about his administration.

The new church was ever before his mind. He continued Father O'Connor's thrifty preparation of funds for the projected building, and left behind him the goodly sum of 127,000 dollars invested at

Father O'Connor



Father McCarthy

4 per cent. interest and over 4,500,~~000~~ dollars in bank. He also consulted an architect on the proposed new church, went over the ground and explained his views and wishes. The plans were carefully drawn up, but were not accepted by the committee whose duty it was to pass upon them. This caused a further delay in commencing work on the building so long awaited. However, except for sentimental reasons there was no hardship. The basement was yet sufficient to satisfy the essential requirements of the parish. Meantime, while things were stationary as regards construction, Father McCarthy got the idea that the work might be better prosecuted by someone else. Accordingly he asked to be relieved of his burden, and his request was granted by Rev. Father Provincial. Father Neil N. McKinnon was appointed Superior of St. Lawrence on July 31st, 1893, and Father McCarthy was assigned to the pastorate of St. Aloysius Church in Washington. The following account of his fellow-laborers, from his pen, will not be without interest.

"A few words as to the personnel of the Staff during my incumbency. Four were with me but a short time. Fathers Harpes, Denis Lynch, Reid and Patrick Murphy, Father Harpes being chosen Rector of St. Peter's, Jersey City; Father Lynch addicted to the same house, and Father Reid long in Philadelphia. Fr. Murphy came bearing a letter from Fr. Jerge, Vice-Provincial, setting forth that tho' the bearer was now not very well he would soon be a "powerful coadjutor." This was in a sense prophetic, for Father was soon removed to Fordham to lead an out-door life, and be

convenient to the Society's God's Acre, wherein he was soon laid to rest. Father Petit was aged and able to do but little work, but was dear to all because of his geniality and sweet charity. Father David Walker had charge of the Parish School and Sunday School. He wielded two scourges, called respectively but not respectfully homeopathy and allopathy. Only the little less than Angelic altogether escaped daily doses of the former. Brusque, abrupt, and plain spoken was he, but kind-hearted, and devoted to the poor and sick. His almost invariable pulpit theme was "Hell," as "Judgment" was that of the great Dominican Missionary, St. Vincent Ferrer. Father Nash's activities were confined to the House of the Good Shepherd—a parish in itself. The good Father was slightly vain of his record as Chaplain in the Federal Army during the War of Secession. Any evidence of this was suppressed by Father Walker's gibes about the fleetness of Billy Wilson's Zouaves when fleeing from the enemy at Pensacola. Father George Quin, then, as now, a noted Director of Boys' Sodalities, was wont to require as an essential prerequisite for admission to the same, not heights of holiness scaled, but feet and inches above their soles. The devotional exercises were well attended, but the old church was thereafter crowded. Sparring was the chief feature, and the onlookers thirsted for gore even as the frequenters of the Roman Coliseum witnessing the gladiatorial combats in the arena below. Father George even then believed in preparedness. Some dullards could not understand how fierce athletics could help make ascetics. These he pitied."

"Father Robert Fulton, after a long, successful career as teacher, Rector, Provincial, and successor to the universally beloved Father Treanor, came back, broken in health, but expert as ever in hitting living targets with arrows of wit with which his quiver was always full. I recall this saying: 'Had Abraham been a woman he would have insisted on sacrificing Isaac.' To most of the parishioners he remained as inscrutable, if not as silent, as the sphinx. A peerless pair of Romans were then of the staff—Fathers Cardella and Massi. The former had a checkered Missionary career in Central America. His learning was vast and varied, his manner simple, unaffected, cordial, his good humor perennial. In attire he was singular and manifold. His preaching was accompanied by evolution from apparel, and ended with involution in the same.[1] One day he came to the writer with a gleam in his eye and a smile expressive neither of sympathy nor sadness, and said: 'He who, as President of Nicaragua, banished me from the Country is now in New York, an exile.' Doubtless, in the higher part of his soul dwelt immovable Christian Charity. Outside the realm of the voluntary, it was otherwise. 'Tantaene animis Coelestibus irae?' Father Massi had the unique distinction of birth in the Vatican, his father belonging to the Papal household. For more than a score of years he had labored in Ecuador, and was at times confessor to Garcia Moreno, Martyr President of that Republic which, in 1870, was the only government in the world to protest against the sacrilegious spoliation of Pius IX. Learning, linguistics,

[1]Father Cardella was born and brought up in the mild climate of Central Italy and spent many years in Central America. The change in his old days from tropical heat to the variable temperatures of New York forced him to take unusual precautions against the cold.

in which she taught the Sisters her fine Art. Many of you have seen and admired illumination done by her, or her pupils in Newark and Hunts Point.

Nothing deserving special record took place; but the Church Societies, Sacred Heart League, Young Ladies' Sodality and the Bona Mors flourished. The most generous giver was a woman who had worked hard her life long. She gave her all, with the modest request that her name be carved on an altar in the new Church."

CHAPTER XII.

Ring in the New.

Father Neil N. McKinnon was born on May 27th, 1842, at Grand River, Prince Edward Island. Being called to the priesthood, he entered the Seminary at Montreal and was raised to the deaconate, but left the Seminary to enter the Society at Sault-au-Recollet, Montreal, on October 6th, 1868. After finishing his novitiate he was sent to Fordham to teach, act as prefect and review his philosophy in his third year of residence there. In September, 1873, he began his theology at Woodstock and by special privilege was ordained to the priesthood in the spring of 1874. In three years more he completed his course of theology, and in 1877 he went to Fordham where he was Minister for three years. Next we find him employed at Jersey City, as Prefect of Studies in the College, and preacher and confessor in the church. For five years he was employed at St. Francis Xavier's in church work. He was thus thoroughly experienced in all the labors of the Society when he went to Frederick, Md., for his Third Year of Probation in 1886. During the Lent of 1887 he had missionary experience, as is usual, and on the completion of the year he was ready for his life's work in New York. Of the remaining twenty years of his earthly existence, six were spent in parochial duties at St. Francis Xavier's, and the last fourteen as Superior in Yorkville.

With Father McKinnon came Father John Prendergast and Father Noonan to replace Father Walker, transferred to Woodstock, Md., and Father Cardella summoned to St. Francis Xavier's, to remain there until his death. Father Lynch also went to Woodstock for the purpose of study. Fathers Matthew McDonald and Patrick Gleason, belonging to the Missionary Band, had made this residence their home while disengaged from their arduous labors; but at the end of the year they were relieved, and went, the one to be Minister at Frederick, Md., and the other to be the Spiritual Father in the community of St. Francis Xavier's. There remained six Fathers, of whom two, Fathers Fulton and Petitdemange, were old and feeble.

The first move inaugurated by Father McKinnon was to establish a separate Sodality for the married men. It promised well from the beginning, starting with 115 members. On the Sunday within the Octave of the Immaculate Conception there was a general reception for all the Sodalities save that of the Young Ladies. These were so numerous that with them present the church could not hold all who had a right to be on hand. Accordingly they had a separate reception on April 3rd, which was honored by the presence of the Bishop of Brooklyn, presumably on the invitation of Father Massi who flattered himself as counted amongst the Bishop's friends. The process of interior growth in the supernatural life was dear to the new pastor, and was promoted by every means in his power during the whole period of his sway. For spiritual as well as for future financial aid there was a census of the parish made by the Fathers in 1893-94.

Personal contact in the home is always productive of good, and was resorted to in order to find out the condition of things. There is no exact record of the number of parishioners at that date, but certain it is that there was a considerable increase since the last census taken by Father Merrick.

In 1894 the last division of the parish took place when all the territory north of Ninety-Fourth Street between Fifth Avenue and Third was ceded to the proposed church of St. Francis de Sales. The new parish was organized in November, and on the 8th of December of the following year the cornerstone of the sacred edifice was blessed and laid by Monsignor Farley, then Vicar General, and a few days later consecrated Bishop of Zeugma, i. p. i., now Cardinal and Archbishop of New York. This is the sixth church erected within the original limits of St. Lawrence's parish, and the fourth parish carved out of the original Yorkville territory.

Father McKinnon did not forget the ambition of his predecessors to erect a church worthy of the new surroundings and worthy of the generosity of the early parishioners, who had stinted themselves to respond to the various calls made upon them in the interest of religion. As the parish grew in spite of the pruning process that had been kept up since 1867, and Catholics increased in wealth as well as in number, ideas expanded too. From his long residence on Sixteenth Street and familiarity with St. Francis Xavier's Church, Father McKinnon would be satisfied with nothing less imposing than that beautiful edifice. Plans had been drawn up for church, residence and college

by Mr. O'Connor for Father Treanor. They might have suited his ambition, as they certainly would have suited his purse in 1879, but they would not suit him ten years later. Mr. Keeley made plans for Father Fulton which were not accepted and Mr. Poole drew up more ambitious plans for Father McCarthy, which in turn were rejected. New plans were called for, and many competitors sent in their designs. After mature deliberation the firm of Schickel and Ditmars won the prize. The church according to their plans and specifications would require a good sum of money; but a good sum of money was already on hand, more could be borrowed, and the congregation would willingly contribute whatever was necessary.

There were few clergymen in New York more popular than Father McKinnon. There were few, if any, on whose head the benedictions of the poor were showered more abundantly. He knew the city and was well known; he knew the parish by this time, and was universally loved by rich and poor, by Catholic and non-Catholic. He felt in 1895 that he could follow out his ambition to dedicate to the service of God one of the most imposing churches in the city, if not in the country. God's honor demanded the best, and the new locality would support the demand. At the annual meeting of the corporation of St. Ignatius Church on June 24th, 1895, he could lay claim to 147,900 dollars to begin construction, and could raise by bond and mortgage on the church property a much larger amount which the revenues of the parish would meet in time. Accordingly work began in 1895 and was pushed along as fast as good workmanship would permit. On July

30th, 50,000 dollars were borrowed from the Title Guarantee and Trust Co. to continue and complete the work. The rising walls and signs of completion of the long-expected structure invited many a donation from parishioner and friend, which, without these signs of progress, might have remained hidden in pocketbooks or have been diverted to other uses.

Work had progressed so far by December, 1898, that steps were taken for the dedication. The ceremony was set for Sunday, December 11th, and the Archbishop of New York, Most Rev. Michael Corrigan, officiated, assisted by Very Rev. Edward I. Purbrick, S. J. Provincial, and Thomas J. Gannon, S. J., as Deacons of Honor. By special privilege of the Holy See, St. Ignatius of Loyola was chosen titular patron with St. Lawrence O'Toole as co-titular. The main altar in the new church is dedicated to St. Ignatius and the main altar in Lower Church is dedicated to St. Lawrence, the feasts of both saints being celebrated with an octave, of equal rite of the first class. The celebrant of the Mass of Dedication was His Excellency Most Rev. Sebastian Martinelli, O. S. A., Apostolic Delegate to the United States. Rev. D. A. Merrick, S. J., was Assistant. Rev. T. J. Campbell, S. J. and T. E. Murphy, S. J., Deacons of Honor, with Rev. Francis McCarthy, S. J., Deacon, and Rev. Edward McTammany, S. J., Sub-Deacon of the Mass. Right Rev. Bernard McQuaid, Bishop of Rochester, preached. Solemn Pontifical Vespers were celebrated by Right Rev. Bishop McDonnell. The preacher was Rev. William O'B. Pardow, S. J., the Master of Ceremonies was Rev. T. J. McCloskey, S. J.

A word of description for those who have not seen our church. Running along a quiet, clean, respectable and well-made and well-kept street, it fronts on Fourth Avenue, long since named Park Avenue, one of the finest avenues in America. The site is elevated, the air clear and salubrious. The rich we have sometimes, "the poor we have always with us," as the church stands almost midway between the richest and poorest quarters of the neighborhood. The frontage is 87 feet and the depth on Eighty-Fourth Street is 193 feet. When completed, if the plan is ever carried out, there will be twin towers rising above the pavement 210 feet. The proximity of higher apartment houses may deter our successors from completing the plan, lest our church seem dwarfed. But as the towers, as contemplated, form a perfect whole, and are extremely graceful, and in perfect harmony with what stands, it is to be hoped that the architectural monstrosities north, south and east of us will not prevent the exterior from suggesting the beauty and the richness of the interior. Two ungainly six-footers will never detract from the grace and symmetry of the young boy who skips along between them. Trinity Church has lost none of its beauty by the construction of skyscrapers around it, though it would be a sorry sight without its spire.

With a look at the brown-tiled roof and the Indiana limestone walls, let us pass in. Three sets of bronze double doors give admission and an ample exit. To reach these we have to mount thirteen granite steps in two series of five and eight with a level platform between. Six bronze hand-rails aid the ascent and descent of the feeble, and in winter prove a welcome sup-

New Church

port to persons of all ages. In front of the large doors opening outward there is a comfortable level place to stand on and look around before entering or leaving, and within there are two more bronze swinging doors with large plate-glass panels for light and to exclude the wintry blasts. The outer doors are always open during services and the inner ones open or closed, as needed. Within these are three vestibules well lighted when all the doors are shut. The central vestibule is 17 ft. 8 in. by 30 ft. 5 in. and those on the side are 13 ft. 3 in. by 17 ft. 8 in. All three are paved in rich Tennessee marble, and are heated each by two radiators. In the north vestibule there is a bronze door leading to the organ loft, and in the southerly one a similar door leads to the parlors and parochial residence. Mounting five easy, marble steps we come to three more sets of double doors of leather, richly finished and moving on easy hinges outwardly. Here we reach the floor of the church. Immediately above our heads is the choir gallery reaching back to the east wall of the church. In front of us there is a space of 160 ft. by 78 ft. and 70 ft. high. The Sanctuary occupies 44 ft. of the total length. A double row of 7 red, highly polished, monolithic granite columns with Corinthian capitals divides the church into three sections. Abstracting from the pews, and supplying in imagination the wonderful marble flooring of St. Paul's outside the Walls in Rome, the interior is somewhat reminiscent of that beautiful basilica, but on a more modest scale. The ceiling is arched, or triple arched, the maximum height of the centre being 70 ft., while the side aisles are on a more modest scale.

The surface of the ceiling is broken by heavy mouldings, dividing the space into panels of geometric patterns, all richly decorated in gold and subdued colors. The same scheme is carried out in the ornamentation of the side aisles whose ceilings are divided by circular domes between the pillars. The half dome above the main altar has for its main decoration a picture of the crucifixion in obscure tints surrounded by a conventional vine in scrolls on either side, diminishing in size as they recede from the spring of the arch to the apex. The wall space between the dome and the ceiling is decorated by a large figure of Christ seated and surrounded by the Blessed Virgin, St. Michael, Sts. Peter and Paul, Moses and Elias representing the Old and the New Law. The domes above the side altars are decorated like that above the main altar, but on a lesser scale to conform to the diminished space.

Four large, pendant clusters of gilt brass hang from the apex of the central dome and support and conceal each ninety-seven electric bulbs, an ornament by day, a source of illumination by night, and beside them on the median line are four shields bearing on a blue ground the coat of arms of Leo XIII over the sanctuary, next is that of the Archdiocese of New York, followed by the familiar one of the Society, and of the United States as consecrated to Mary Immaculate. On the spandrels on either side of the central arch are medallions in gold to be filled up with portraits of the prophets on the Gospel side, and of the doctors of the Church on the epistle side. Only two of these have been executed so far.

The sanctuary railing of rich Pavonazzo marble on

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The sanctuary railing of rich Pavonazzo marble on

Main Altar

bronze is raised above the floor of the church by one broad step carpeted in green. Within the railing is a space of about five feet on the lower level, then an ascent by three easy steps to the main level of the sanctuary. The predella is reached by five more steps, sufficiently high to make the celebrant easily visible wherever there is an unobstructed view. The main altar of Pavonazzo marble is ornamented with bronze heavily gilded, outlining the various divisions, as steps, angles, sides, panels, and bearing precious stones on the forepart of the tabernacle. The distinctive feature of the altar is a baldachino supported on four arms of bronze supported by four twisted columns whose depressions are ornamented by bronze-gilt bands representing ivy leaves. On the sanctuary wall, Gospel side, over the sacristy door is a large mosaic of the wounding of St. Ignatius in the castle of Pampeluna. The indomitable character of the soldier is well expressed by his unconcern at his fractures, and his anxious looks at the attacking French. On the opposite side of the sanctuary he is meekly presenting his rule to Pope Paul III, and with two of his companions asking for authorization for his nascent community. The sombre cassock contrasts strikingly with the gorgeous uniform of the Swiss guard, the scarlet of the Cardinal in attendance and the vesture of the Pope. Behind the altar and partly concealed by it from the congregation is a representation of St. Ignatius received into glory, executed with masterly skill in the harmonious blending of innumerable colors. These are the largest, if not the best, mosaics executed for this country, and are the work of Salviati and Company of Venice from the

sketches of Professor Paoletti suggested by Father Hearn.

Turning our backs, without irreverence, to the altar, we have before us at the foot of the church the organ loft with its grand organ by Hook and Hastings, once built across the loft, but now divided into two sections revealing between them an exquisite stained-glass window representing the resurrection. By the division of the organ, light is secured for the gallery, and the same resonance for all the pipes, a result impossible when they were backed some by glass and others by stone. Above the gazer's head hangs a rich and beautifully designed Sanctuary Lamp costing over a thousand dollars. On the right, beside the first pillar is a richly carved pulpit with hood lighted by electricity when in use. A track formed of brass rods leads it to the centre of the lower level of the sanctuary as occasion demands. On the right of the sanctuary against the west wall stands the Sacred Heart Altar of Pavonazzo marble, the gift of the Apostleship of Prayer. The central figure of the Sacred Heart, of heroic size, is flanked on the right by a statue of the Venerable Claude de la Columbière, S. J., and on the left by a statue of Blessed Margaret Mary, the one, the first preacher of the devotion to the Sacred Heart, and the other the recipient of our Lord's communication on the same. On the left of the sanctuary is the altar of the Blessed Virgin with her statue in the centre above the tabernacle. On her right stands Isaias and on the left the Archangel Gabriel.

At the ends of the transept there are two large stained glass windows. The nearest one on our right

Choir and East Window

represents the apparition of our Lord to Blessed Margaret Mary in the Chapel of the Monastery of Paray le Monial. A small angel hovers in admiration to the right whilst a larger one seems to exhort the nun to heed the injunction of the Lord: "Hear ye Him." The coloring is light, rich and beautiful. Separated from this by a projecting pilaster is a larger window, dark shades of brown, black and purple predominating. It represents St. Joseph proclaimed Patron of the Universal Church honored in Heaven by his Foster Son, while beneath are grouped Popes, Bishops, Doctors, Saints, who honored him on earth. Prominent amongst these are Pius IX and St. Teresa. Beneath the window is the altar of St. Joseph with a larger statue of the saint as the striking feature. Though outside the sanctuary, the chapel and altar of St. Joseph are the most commodious in the church. On the north side of the transept in the first window, in light and pleasing hues, St. Ignatius is represented in his penitential garb, in the grotto of Manresa, kneeling, pen in hand, before a crucifix, and looking up to the Blessed Virgin who is supposed to be inspiring or dictating the words of the Spiritual Exercises. His instruments of penance lie on the floor of the grotto beside him. Separated from this window is another corresponding to the glory of St. Joseph at the opposite side. Its hues are sombre but rich. It represents the Saints of the Society in glory and the Blessed in a separate group below, confessors and martyrs, the latter with triumphant palms, denoting their sufferings and victories. Beneath the window is the altar of the Jesuit saints in their own chapel.

Eight windows of stained glass on either side of the clerestory give abundant but subdued light to the body of the church, while fifteen large semi-circular windows illuminate the sides. They contain shields with conventional sacred symbols. These, too, are all of like stained glass in conformity with those of the clerestory. The Baptistery occupies the place of one of the windows on the south side. Corresponding to the Baptistery is the pretty little altar of the Patrons of Youth, Saints Aloysius, Berchmans and Stanislaus, surmounted by three statues in purest Carrara marble. The Baptistery ushers the soul into the Kingdom of God. The three Boy Saints, of high and low degree, invite all comers to purity and nobility of action in the new life conferred upon them by the Sacrament of Regeneration, to contempt of merely temporal things, and love of what is truly lasting, virtue which endures in the everlasting possession of God.

CHAPTER XIII.

The Baptistery.

This deserves a more lengthy mention, not only because it is the most perfect and striking feature in the church, but because it set the pattern for all the other decorations and artistic designs. Father John Prendergast, a wonderfully earnest preacher, and a deep student of theology and Sacred Scripture, had conceived from his youth a keen admiration coupled with a deep devotion to St. John the Baptist. The character of the Precursor of our Lord, his genuine humility, his love of truth, his hatred for shams, his contempt for vice and hypocrisy even in high places, his austere life of prayer, silence and fasting, made a strong appeal to his client, and inspired much of his preaching and teaching. One could not long listen to him without being impressed, and catching some of his enthusiasm for truth and supernatural virtue; and for the Baptist, as the embodiment of all that is antagonistic to the spirit of self-indulgence, time-serving and spineless profession of truth and of principle. Someone unknown to us, gifted with an abundance of this world's goods, caught the preacher's enthusiasm for the Baptist, and offered him means to erect a monument to his great model in the church about to be erected, if the authorities would permit. After due consideration and meditation in private, Father Prendergast concluded that an ornate Baptistery would give him the best opportunity of expressing in stone and mosaic all that

he could conceive of the life and merits of his patron. When his ideas assumed definite shape and were approved by his friend, he laid before the Corporation the offer made of defraying all the expenses of a Baptistery, and his outline of what he would like to see done. At a meeting held on March 15th, 1897, the trustees gratefully accepted the proffered gift.

The shrine was completed before any ornamentation was attempted in the interior of the Church, and was so artistic in design and execution that whatever was to be added in future must conform in taste and perfection with the Baptistery. Much, of course, would have to be left to coming years, to carry out the intended decorations, but the inspiration of Father Prendergast was never lost sight of, and has been in a great measure realized at the present time. A booklet describing the shrine, its art and symbolism, its theology and ascetic lessons, was published at the time, and deserves to be more widely known and read by the parishioners of St. Ignatius than it is. They would prize more highly than they do one of the most beautiful pieces of sacred art in the United States. No apology is needed for extracting the following descriptive pages.

Building.

"The Baptistery Chapel of St. John the Baptist, has, as its name indicates, a two-fold purpose. First, it is a place specially set apart, as the ritual prescribes, for administering the fundamental sacrament of the Christian law, and it is also a shrine in honor of the Saint with whom that sacrament is most closely connected.

Like the rest of the church, it was built by Messrs. Schickel & Ditmars, and the various details—mosaics, font, altar—have all been carried out under their direction, even when in the hands of special artists. To them the credit of the success is unquestionably due.

"The Chapel is in the style of the Italian Renaissance of the early sixteenth century, and will compare favorably with the well-known memorial chapels of that period. It is twenty-eight feet high, and forms a semicircular apse to the south side of the church, the apse being divided, in harmony with classical traditions, into three panels. The other half of the plan is gained by projecting into the church, so that the floor space is a circle with a diameter of fifteen feet. No material is used in the ornamentation of the Baptistery except mosaic and marble. The marble is Pavonazzo, bordered with red Numidian. The two blend beautifully with each other and with the general light and color scheme of the whole church and Baptistery. The marble work was done by Messrs. Batterson & Eisele, New York.

The Dome.

"The light is obtained from a semi-dome skylight, the glass having been made in this country from a formula discovered by Mr. Louis C. Tiffany. It is known as the 'Tiffany Favrile Glass.' It is far richer and more brilliant in color, and is interwoven more easily with itself than any other glass heretofore used in skylight work.

"The dome continues harmoniously the architectural lines and colors of the marble and the mosaics.

The Screen.

"The Baptistery is separated from the church by a wrought-iron screen designed by Mr. William Schickel, the architect of the church. He has followed successfully Renaissance motives. The work was executed by Mr. John Williams, an artist in metal, who has shown that it is possible to make in this country metal work of high artistic value. The screen is semi-circular in form; one-third is devoted to the gates, and crowning these there is a scroll, carrying the arms of the Society of Jesus; 'I. H. S.,' in combination with the cross, and the three nails.

"The body of the screen is divided into a series of panels, each panel carrying a flaming sword. It is entirely of wrought work, with the exception of a few ornaments in the frieze, and illustrates what may be done with so obstinate a metal as iron, when the hammer is wielded by a skilled artisan under the guidance of an artist.

The Pavement.

"The pavement is from the design of Messrs. Heaton, Butler and Bayne, London, modified by Mr. John H. Buck, of the Ecclesiastical Department of the Gorham Company, New York, and manufactured in New York by the Gorham Company. It is a marble mosaic of rich but subdued colors. It represents the sea breaking in a series of serpentine ripples on the shore of the step and screen.

"A large fish resting on an anchor occupies the middle space before the font, and this idea is re-

produced with some modifications in an ornamental foot-pace of a shell pattern immediately in front of the altar.

"Shoals of smaller fishes are disporting in the waters on either side. From under the font four rivers empty into the sea.

"Water-lilies and other acquatic plants fill up the interstices of the design. It is a marine picture of extreme grace and delicacy, and like the seals of that 'ancient one of the sea, whose speech is sooth, the deathless Egyptian Proteus' 'sharp is the scent it breathes of the deeps of the salt sea.'—(Odys. IV.) As such, it harmonizes with the Baptistery, where the waters of regeneration flow.

"But the chief interest centres in the symbolical meaning. The principle of symbolism is constantly coming up in the chapel, and it may be well to explain it once for all. We are all conscious of the weakness of words to express any strong thought or emotion. We know too that with the limited vital force at our command what we spend on the expression is so much taken from the idea to be expressed. So that Herbert Spencer's curious paradox is not unfrequently true; the less we say, the more we mean. A monosyllable may be more eloquent than a harangue, and even the high and mighty monosyllable may have to bow before the majesty of a look or gesture. Hence our deep-rooted tendency to blend words and acts together, eking out one by the other, or again to compress words into some sign or thing which shall embody the idea and flash it from mind to mind with the least waste of energy in the transmission. Scrip-

ture and liturgy never weary in the use of symbolism.

"Every rite of sacrifice and sacrament is a symbol—that is to say, a sacred sign which repeats and re-echoes, in a language which even the deaf can hear, the spiritual truth enforced by the prayer or exhortation. Now, it may be asked: 'What sermon in stone is the mosaic floor supposed to read us?' To begin with, two distinct symbolisms are connected with the sea—one found in the Scripture, the other in the very early Christian tradition.

In the Old Testament, the stormy sea, all disquiet and bitterness, and unrest, dashing madly against man's home the land, tossing its waves to heaven in the vain attempt to quench the steadfast stars, was taken as Nature's parable of the Kingdom of Evil. Nor was it thought of as only something impersonal. A mysterious being ruled it—Leviathan, Rahab, the crooked Serpent, the Dragon. Between the sea and heaven, between Leviathan and God, there was ceaseless war.

" 'The waters saw Thee, O God!
The waters saw Thee; they were afraid.
The depths also trembled.'—Ps. LXXVI.

"And again (Isaiah LI; 9.): 'Awake, awake, put on strength, O arm of the Lord; awake as in the days of old, the generations of ancient times. Art thou not it that cut the proud one (Rahab) in pieces, that pierced the dragon?' One more glorious passage: 'In that day the Lord, with His sore and great and strong sword shall smite Leviathan, the fleeing Serpent, and Leviathan, the crooked Serpent, and he shall slay the dragon that is in the sea.'

"Precisely the same view is taken in the New Testament, where the Lord 'rebukes' the sea with the stern: 'Be silent, put on thy muzzle,' as though He were speaking to a dog. (Mark IV: 39.) Maldonatus, with his usual keenness, remarks that rebuke is addressed to persons, not to things, and argues from the use of the word by Christ to the presence of the Demon-power in the physical, as well as in the moral world. So, too, the Apostles are fishermen, and the elect, fishes that have been drawn out of the sea in the Gospel net. And in the final consummation of all things, the sea shall give up the dead that are in it (Apoc. XX; 13), and St. John adds: 'I saw a new heaven and a new earth, for the first heaven and the first earth are passed away, and there is no more sea.' Briefly, therefore, in the Scripture of the Old and the New Testaments, the sea, generally speaking, represents the Kingdom of Satan, and the fish is Satan himself. Whereas, in the early Christian ecclesiastical tradition as distinct from Scripture, the contrary symbolism obtains: the Fish is Christ, and the sea is divine. How can this curious difference be explained? By the merest accident, an acrostic, an anagram! Some devout Christian (earlier, it would seem, than the middle of the second century), remarked that the five letters of the one Greek word i-ch-th-y-s, fish, ἰχθύς were the initials of five other Greek words giving respectively the name, character, person, and function of our Lord.

Ι	Ἰησοῦς	Jesus.
Χ	Χριστὸς	Christ.
Θ	Θεοῦ	Of God.
Υ	Υἱὸς	The Son.
Σ	Σωτὴρ	Saviour.

"There was no real connection or analogy at any time between our Lord and the Fish, as there is between Him and the Lamb, or the Lion. And at the beginning, at least, however it may have been later on, none seems even to have been imagined. But on the strength of the Anagram, the Fish became everywhere and instantly the symbol of the Son of God made Flesh.

"The popularity of the symbol is easily understood. The dulness of the pagan mind, the grossness of the pagan imagination, had forced on Christians the 'Disciplina Arcani,' the Discipline of the Secret, forbidding them to reveal fully their doctrines even to the Catechumens, until after Baptism. 'Cast not your pearls before swine' is the ever-repeated warning of the early Fathers. Besides, there was the fierce pagan cruelty, ready on the first suspicion of Christianity to tear the Christian to pieces or fling him to the wild beast. What a comfort, therefore, to have an emblem, a sacred sign which only Christians understood, which no outsider could even suspect, much less profane, summing up the one great truth on which all their hopes rested: 'Jesus Christ, Son of God, Saviour.' Hence its universal use. The fish was graven on the ring with which the Christian lover pledged his troth, on the arms with which the Christian soldier went to battle, on the seal of the Christian merchant or lawyer. It was the ornament of the Christian household and it marked the place where the Christian dead were laid to rest. From the Gospel miracle of the loaves and fishes, it came in a special sense to be associated with the Eucharist—of all the mysteries the one most jeal-

ously guarded against pagan profanation, in which the 'Son of God, the Saviour' is received under the form of bread. More obvious still is the connection of the emblem with Baptism. Under this aspect the symbolism finds its fullest development in a line from Tertullian which has been woven into the mosaic pavement.

"Nos pisciculi secundum ἰχθὺν nostrum Jesum Christum in acqua nascimur. 'We, little fishes, are born again in water of our Fish Jesus Christ.' The 'Fish' in its primary meaning stands for Christ—'the little fishes,' in a secondary sense, for Christians with whom Christ shares His divine nature, while the water is the water of Baptism, His instrument in bringing about the mighty transformation. It is hardly necessary to observe that in the design of the mosaic pavement the Christian tradition has been followed. The various details will have been sufficiently explained if we add that the four streams emptying from under the font into the sea are typical of the river going out of Eden, and dividing and becoming four heads. 'And the name of the first is Phison, and of the second Gihon, and of the third Hiddekel or Tigris, and the fourth is Euphrates.' (Gen. II).

"As already stated, the symbolism can lay no claim to a scriptural origin, and, with this splendid history behind it, it needs none. The Holy Spirit is as present in the teaching Church as in the written word. Born in the dark days of persecution, the emblem ceased when the persecution died out. From the accession of Constantine, the Cross took its place as the sign of Christianity, and after the fifth century, it is hardly found except as an archaic ornament.

"But it will always be treasured by the Church as one of her dearest and most sacred memories, with a beauty and a pathos quite its own. It brings us back to the heroic ages of Christianity. It shows us not only how our fathers made the Incarnation the very centre of Religion—'Jesus Christ yesterday and to-day the same, yea, and forever'—but how they were prepared to do and suffer for their faith.

"It recalls the pure Christian home, the hunted Christian life, the midnight gatherings in cave or catacomb for the Christian mysteries, the dungeon, the torture-chamber, the arena. It glistens with the tears and blood of many martyrs. It is fragrant with the good odor of Christ at a time when to be a Christian meant the danger and often the certainty of mocking and scourgings, of bonds and of imprisonment, yea, of death. To us, religion comes on easier terms; if only we might practise it with something of the same spirit!"

CHAPTER XIV.

Mosaics.

In his long term of office Father McKinnon had many co-workers and assistants who should not be passed over in silence in a history of the Parish. Some remained for a long time, comparatively speaking, some for a year or two only. Among the former may be mentioned Father Massi, already spoken of, who, with the exception of two years spent at Fordham, passed the remainder of his days in Yorkville, and from here passed to his resting place in the cemetery of the Novitiate at Poughkeepsie. He had three passions, love of the Sodality, love of roses, love of Greek. The latter two he cultivated in his leisure moments. He is said to have been an adept in cooking, an art he must have picked up from the Indians of Ecuador on the eastern slope of the Andes; but though it never proved fatal to him in his lonely mission, nor to any one here, if he ever tried his skill, it would be safe to say that he would find it hard to fill the place of a chef in one of our large hotels. As a cultivator of roses he showed much skill. For several years he visited Hart's Island as chaplain, at no little sacrifice of time. His foreign accent and total ignorance of the Bowery dialect made communication between him and his unfortunate charge a difficult feat. However, he could say Mass, which was of obligation, and he could hear confessions when requested, which probably

was not often, howsoever much needed. After two years of debility and periods of serious illness he died on September 8th, Nativity of the Blessed Virgin, 1810. His devotion was rewarded by joining in the rejoicings of Heaven on our Lady's birthday.

Father Fulton, once Superior, came to reside here with his Socius, Father Pardow, while the new college of St. Francis Xavier was under construction, and returned once more to do whatever work his failing health would permit him to accomplish. After two years he sought a milder climate, but failed to recuperate, as has been already said.

Father Joseph Desribes was the last representative of "those admirable French Fathers" as they were named by Father Merrick. Though ending his days here, he had never been a member of the New York and Canada Mission, but came to us via Cincinnati and Alabama. He was born in the province of Auvergne, France, July 30th, 1830, of a noted Catholic and royalist family. Like another Washington, he distinguished himself by cutting down a tree in his childhood, a Liberty Tree, to him an emblem more of irreligion than of Republicanism. Like Washington he did not deny the charge, but defended himself at the age of seven, and, of course, was acquitted. He belonged to the Church militant as long as he remained in France, a defender of the faith like his family and relatives, of whom four uncles preceded him into the Society. Entering the Province of Lyons as a Novice in 1849, and completing his term of probation and classical training and a period of teaching of five years, he came to the United States in 1856. For many years he was em-

ployed in teaching and private study in Spring Hill College, Alabama. Here he spent the stirring time of the war, during which he was ordained. He returned to France for two years, and came back to America to labor once more in Alabama and Georgia. On the separation of the Mission of New Orleans from Lyons in 1880, he asked and obtained leave to come North. He spent one year in Cincinnati, and, with the exception of five years in Maryland missionary work, at St. Inigo's and Bohemia Manor, he passed the rest of his life in New York, on the Islands and at Yorkville. A good deal of his youthful fire had gone down before he came hither, but none of his French generosity and self-sacrifice deserted him. His kindly sympathy with the sick is still gratefully remembered in the parish. Worn out with labor, he was sent to Fordham to end his days. There he died in his seventy-third year, on January 3rd, 1903; and there he sleeps the sleep of the just with his Brethren in God's Acre.

Contemporary with Father Desribes during the eight years of his stay here under Father McKinnon, and outlasting him for four years more, was Father Patrick F. Healy. In his prime he was one of the foremost Catholic educators in America, and a striking figure in Washington society at a time when intellectual giants still survived. He was born in Macon, Ga., on February 27th, 1834, and after studying at Holy Cross College entered the Society in 1850. His brilliant talents marked him out for special training, and after a few years spent in teaching he was sent for his higher studies to Rome, which he subsequently exchanged for Louvain on account of his health. He re-

turned a priest in 1866, and was appointed to the chair of philosophy at Georgetown for two years. In 1868 he was entrusted with the important post of Prefect of Studies, which he continued to hold as long as his health permitted. The Civil War had sadly depleted the ranks of the students, who had been in a great measure recruited from the South. Father Healy's sound principles of teaching, his close watchfulness over the progress of the scholars, his careful instruction of the younger teachers, his illustrations, his criticisms, his conversation (an education in itself) made up in a measure in the matter of quality for diminished quantity. He was a firm believer in the gospel of hard work, and had his belief translated into action by those under his charge. Those who had to carry it out were, without doubt, inclined to rebel at the necessity of accuracy and thoroughness; but in after life, Georgetown students, while attributing their success to Father Healy's training, were proud to hail him as the second founder of Georgetown.

He was raised to the post of rectorship in 1873, and continued to fill the office of Prefect of Studies too. When, in 1877, he began the construction of the new building, perhaps the handsomest specimen of architecture in the District of Columbia, he strove to supervise that also in all its details. The strain was too much for even Father Healy.

He suffered from an aggravated form of nervous prostration, and to recuperate he was sent to California by sea over the Panama route. Being restored somewhat, he returned, resumed his duties once more, but with sadly diminished vitality. In 1882 he was re-

lieved of all responsibility and was allowed to spend his enforced idleness in the company of his brother, the Bishop of Portland, Me. After eight years he was assigned to the residence in Providence, where he acted as librarian, and did whatever church work his head could stand. He came to us in 1894, and made himself useful in the confessional and pulpit, continuing to improve for seven or eight years. In the community his experience and his sound judgment were valuable aids to Father McKinnon, and were duly appreciated. When his memory began to fail, he was sent to Georgetown as more likely to please him and revive his failing powers. Loss of memory culminating in softening of the brain left him but the wreck of his former great self. He died on January 10th, 1910.

For two years, from 1895 to 1897, Father Thomas McCloskey, later Rector of St. Francis Xavier's and of Fordham, worked in the parish with charge in particular of the Parochial School and the Sunday School. He is with us yet, strong, vigorous, a perfect picture of health and not likely to need a biographer for many years to come. Hence a mere mention here must suffice. The same applies to Father Edward X. Fink, who returned for a year to take charge of the School. His second stay was short like the first. He was promoted to the post of Rector of Gonzaga College, which he filled for the long space of nine years. He left a handsome school for boys as a monument of his administration. Impaired hearing has forced him, while still active in body and mind, to lead a retired life in the College of St. Francis Xavier.

Next in order of arrival during the term of Father McKinnon, is Father James Conway, whose term of five years left its impress on the congregation. He was born in Tyrone, Ireland, on March 15th, 1849. He entered the Society of Jesus at Gorheim in 1869, studied philosophy at Maria Laach, and on the expulsion of the Jesuits from Germany in 1872, he was sent to Monaco, where he was tutor to the young prince, and finished his philosophy, picking up a knowledge of Italian in the meantime. He was given a two years' course of German literature and rhetoric from 1874 to 1876. After a year's teaching in Feldkirch, in Austria, he began his theology in the German Scholasticate in Ditton Hall, England, was ordained in 1880 and completed his training in the Tertianship, Prescott, England. Like Ulysses, he saw many men and many cities and picked up many languages which he turned to good account. His knowledge of English, French, German and Italian gave him access to the best thought of modern Europe and power to refute the prevailing theories constituting the worst philosophical and educational thought. Naturally of a serious cast of mind, of sound judgment, a close student, he assimilated the best to be found in Germany. Thus equipped he came to the United States in 1882, taught at Prairie du Chien, and Buffalo for ten years. He was professor of theology in Woodstock for one year, and associate editor of the *Messenger of the Sacred Heart* before coming to St. Ignatius. Besides his parochial labors he was Moderator of the Conferences and Examiner of the young clergy of the Archdiocese. He was in charge of the League during his stay, and of the

parochial school for two years. The last two years of his life he spent at Fordham, teaching philosophy. His clear mind and willingness to help others were very much appreciated by the Seniors, especially when the time for final examination was approaching. He was always ready to accommodate others and was, in consequence, often called upon to assist in emergencies. His writings show him to be a master in the theory and practice of teaching. A sudden and violent attack of nephritis carried him off in Saint Francis Hospital, August 12th, 1905. He was laid to rest at Fordham among his brothers in religion.

The Fordham Monthly concluded its notice of him as follows:—"Father Conway's work is done. He did it unobtrusively. Even in the heat of controversy no word unnecessarily harsh or bitter ever flowed from his pen. We feel, as we hope, that the Master has crowned his labors." Many here will be disposed to say that his work, on account of its influence over them, will only cease with their lives. They might say that it will be prolonged into eternity. Among his various writings a pamphlet entitled "The State Last" went far towards closing the Educational Controversy.

Father William Scanlan remained with Father McKinnon but two short years, from 1899 to 1901, during the first of which he was Minister of the house. He was born in Ireland, on February 15th, 1840, and came to this country as a child. His first educational steps were taken in the Public Schools of Boston and in St. Mary's parochial school in the North End, where his father and large family settled down. When prepared for the course, he was sent to Holy Cross Col-

lege, Worcester, Mass., and was admitted to the Society in 1859. The end of his novitiate saw lively times in the Frederick valley when soldiers marched through and around it to Antietam and Gettysburg. In common with most of the community, he added his little mite to the comfort and religious instruction of the stricken soldiers. Wounds were a blessing to many in those days. Of all those who died in the Scholastics' quarters, surrendered for hospital purposes, there was but one man, Catholic or Protestant, who was not reconciled with God. That unfortunate man had lost all belief in Christianity and would receive spiritual ministration from no one. For the six years following Gettysburg, Mr. Scanlan taught at Holy Cross, and when Woodstock College was opened in 1869 he was one of the pioneers. Here he remained for seven years and here he was ordained in 1875. During his theology the class was joined by Mr. McKinnon. Much had been heard of the imposing stature of the new student from Prince Edward Island. Scarcely had he reached the house before he had to compare height with Mr. Scanlan, who up to that time had held the record for altitude, and whose red pinnacle had been conspicuous in house and grounds. The measurement resulted in victory for Mr. McKinnon with about two inches to spare. Despite his defeat, he became a loyal supporter to Father McKinnon a quarter of a century later for a period of two years. Father Scanlan spent much of his life in Boston, now at St. Mary's, the church of his childhood, now at the Immaculate Conception, but with most of his energy in both places concentrated on young men with whom he was a suc-

Blessed Virgin's Altar

cessful laborer. He instituted the Young Men's Catholic Association at the very outset of his priestly career in Boston, and thereby gave Catholics a standing there which they had not had before. Father Fulton educated them. Father Scanlan bound them together and showed them their strength. The last years of his life were devoted to the unfortunates of Deer Island in the harbor of Boston, a miniature Blackwell's Island in the East. He died at St. Mary's, Boston, March 24th, 1914.

Another coadjutor to Father McKinnon in the upbuilding of the parish, and an assistant to all Father McKinnon's successors up to the present, is Father George Quin. He had been here as an organizer of the boys' and the young men's Sodalities in the last months of Father O'Connor and the early days of Father McCarthy. Transferred to Troy in March, 1891, he pursued the same course, and remained there until that residence was surrendered to the Bishop. Then he returned to Yorkville, June, 1900, and has remained here from that to the present time. He fears very much to have his name found in these annals, not, it is to be hoped, through any dread of the police or civic authorities, though he has been prowling in more dark hallways and has climbed more stairways than any man in the history of Yorkville, but because, like all tall men, he needs to put on no airs, and like all big men he is indifferent to the bubble, fame. On his return he set himself to cultivate that element in the parish which has ceased to be small boy, and has passed the monkey stage without yet reaching the era of the razor. The task was a puzzling and a diffi-

cult one, one demanding tact, good nature, prudence and sympathy, one that called for a nice discrimination between the essentials of Christian virtue on the one hand and the dictates of polite society on the other. The distinction was drawn with precision and acted upon, and the guiding principles embodied in a book, "The Boy-Saver's Guide," a book that deserves a wide circulation in order to solve one of our pressing problems.

Through lack of a proper place for games and recreation, the work cannot be carried on with all the success that is desirable. But as the boy problem is in the air, is being seriously discussed by serious and zealous men, as well among the clergy as among the laity, it is to be hoped that some means may be found either by co-operation, or some munificent foundation, to prosecute the work on a grander scale than has been hitherto attempted. The boy between the knickerbocker and the razor stages will not choose the street corner for recreation if he can find a more congenial outlet for his surplus vitality. He must be by himself, he must not have too much supervision, he must be given as much self-government as possible. He may receive suggestions which he will gladly adopt if they fit, but he must not be taught how to play. He knows that already and will see to it that fair play is practised. A man of fifty has forgotten how a boy of fifteen likes to amuse himself, though he may suggest that certain forms of play trench on the rights of others. The suggestion will find a ready acceptance from the majority and certainly it will be enforced by the leaders.

CHAPTER XV

Loyola School

With the dedication of the new Church and its permanent use for divine worship, though it yet lacked many contemplated additions and many of the embellishments later supplied, the second of Father Treanor's ambitious schemes was realized, and on a scale grander than his plans called for. It now remained to realize the third, the erection of a College for the higher education of Yorkville. It was clear that no one parish could fill the classes of a college, nor even of a High School; it was clear also that not even one district, such as Yorkville then was, could do so, yet the need of higher education was felt, and in some place more accessible than Fifteenth Street. The call to supply that was recognized by every Jesuit superior, as soon as circumstances would permit. His occupancy of a parish had that ultimate object always in view. To make a beginning, to break the ground, as it were, Father Moylan, the first independent superior of the parish, opened a Latin School in connection with the parochial school, hoping that it would grow with the growth of the parish, gaining recruits from the grammar classes, and possibly also from the new district fast growing up around St. Vincent Ferrer's, and even from distant Harlem, which was in a worse case than Yorkville.

The school opened with twenty students in Septem-

ber, had a languishing existence of ten months, and died a natural death in June when the number was reduced to eight boys. It could make no headway against poverty, sparse population, lack of ambition, and antipathy to hard work on the part of the boys. What Father Moylan could not effect, Father Treanor hoped to achieve. In ten years the neighborhood had attracted a considerable number of residents, though the village conditions persevered. Financially men were better off under the recovery that slowly succeeded the hard times of 1873 with its disastrous Black Friday. Father Treanor was popular and could mould the residents almost at will. Yet even he was not able to succeed. He planned a college building, of which the present residence was to form a part, and his successor, as far as time would allow, commenced to execute the plan. He inaugurated Latin teaching after school hours for any of the boys who had ambition, and were willing to sacrifice their play time in the afternoon. Four o'clock class in a hard subject for one hour that was subtracted from ordinary play time, was too large a pill for the average boy to swallow even though prescribed by such a doctor as Father Treanor. The sacrifice of play time, when play was deemed necessary after five hours of class, the newness of the matter, its meaningless declensions of nouns and conjugations of verbs, the fancied uselessness of the study for those who felt no call to the priesthood, combined to give the death-blow to the Latin school, the germ of a High School, and of a far distant College. It was the first and only failure in the all-too-brief administration of Father Treanor.

Twenty years passed, yet not for once was the hope of one day seeing a High School attached to the church lost sight of. Allusions to the matter are continually cropping up in letters to the Generals, and private discussions on prospects of success keep the matter in view. While increased facilities of travel made the necessity of a High School less urgent and the growth of the parish made a new Church more urgent, the efforts of the Fathers were concentrated on the latter need, and the completed new Church was the result. With the church finished for all practical purposes, Father McKinnon turned his attention at once to the School.

Few men knew Catholic New York better than Father McKinnon. He was familiar with the rich and the poor, and both classes looked up to him, to his tall, manly, benevolent and sympathetic figure, and to his broad mind and Catholic outlook. His charge was a local one, but his interests were general. The establishment of a School requires a survey of general rather than of local interests, and Father McKinnon, disregarding his natural sympathy with the poor, determined to supply a crying need among the rich. As a rule they had ambition to send their sons to colleges or universities to finish their education, and consequently preparation must be made either by private tutors or in High Schools to fit the boys to pass the entrance examination. Ordinarily the wealthy classes will not, at least in this latitude, be willing to send their sons to the public schools, and therefore select or High Grade Schools have been opened for their accommodation. In these the classes are smaller, and as more

attention is given to each individual student, so a higher tuition fee is exacted. The high fee will exclude the multitude and secure better manners, if not better morals. There may be a loss in democratic instincts in such a selection, but there is sure to be a gain in culture, or at least in conventional propriety. These High Grade Schools are patronized extensively by the rich, and to draw to them the youth of all denominations, they are advertised as undenominational, that is to say, all religion is excluded from the class rooms. If parents supply the element lacking, well and good; if not the boys will grow up cultured pagans, or with only so much Christianity as filters through the ever thinning layers of tradition.

Strange as it may appear to the thoughtful Christian, Catholic parents were willing to subject their sons to the risk of breathing such an atmosphere as necessarily existed in schools where no religion was taught, where no morality based on religion could be taught, where social position was the great ambition, where extravagance in expenditure became a boast and rivalry, where the sayings and doings of society, often unsavory, could be discussed, where self abnegation was a heresy of the Middle Ages, where having a good time was the supreme good. As a salve to their conscience they might point to some graduate of a Catholic College who had gone astray, as if Judas Iscariot had not belonged to the most august and sacred college ever established on earth and under the Supreme Master Himself.

If parents persist in sending their sons to secular colleges and universities, and run the risks of agnostic

or anti-Catholic teaching, Father McKinnon thought it would be a work of zeal, one that would win the approval of St. Ignatius himself, to establish a select school where during the High School course, and even during the later Grammar School classes, if such were found necessary, the boys would receive religious instruction along with secular learning, where they would learn and practise prayer for a few minutes a day, where they would prepare for, and frequently receive, the Sacraments and be fitted to meet the dangers into which they might be subsequently thrown, if they were not converted to the advantages of a purely Catholic education. Thoroughly discussed at home, the plan was sanctioned by the General, and met with the approbation of His Grace, the Archbishop, and the hearty commendation of Father Purbrick, the Provincial, who had himself conducted such a school for many years in England, and attracted to it many boys from the United States, the various Republics of South America and from European countries. Jesuits of the Austrian Empire had at least two such schools, and others of a like nature had been established elsewhere in the history of the Society.

With the fullest approbation of Superiors, therefore, Father McKinnon looked around for ways and means to carry out his idea. Clearly he could not ask the parish to contribute for such an enterprise, as it was not a parochial affair. It would be an anomaly to ask the poor to educate the sons of the rich. If the rich were to be the beneficiaries they must bear the expense. Sufficient money was borrowed to erect the building. The pension would be enough to pay the

interest, current expenses and lay aside a sum to cancel the debt eventually. Work on the foundation was begun in February, 1899, and the corner stone was blessed and laid within the same month. A vexatious series of delays prevented the completion until the close of the following year. It was only a week before the Christmas season that the class rooms were ready for occupancy. On Monday, February 11th, just two years after the breaking of ground, the Archbishop came to bless the new school. Though the class rooms were not ready for the beginning of the term in October, yet the pupils found a temporary accommodation in the parlors of the residence of the Fathers.

The material of the building is Indiana limestone, like that of the church, and serves to lighten the sombre hue of the residence. The whole front, church, residence and school, is imposing and dignified, and enhanced by the magnificent avenue with its grass, flowers and shrubbery. With its basement on the street level, it contains six stories, one more than the residence, and to a certain extent it balances the superior height of the church. The situation on the northwestern corner of Eighty-Third Street insures an abundance of light for the class rooms. The entrance is on Eighty-Third Street and leads by broad steps to the first floor. A lesser door on the right gives the students admission to the basement, where they may exercise in a gymnasium or indulge in play in a large, tiled play room, unless they should prefer the more spacious quadrangle, as they almost always do in fine weather. On the first floor, beginning on the east side or front, there is a chapel for the boys and community,

an office for the Vice-Principal and an Assembly Hall for the students. A broad and well-lighted stairway with marble steps and iron balustrade leads to the top of the building. On each of the second, third and fourth floors there are three large class rooms. The space on the Avenue front and the entire sixth floor is given up to recreation and living rooms. The class rooms on all floors are separated from the community portion by glass doors. An annex building on the west contains a library and reading room with class rooms and chemical laboratory on the upper floors. On a level with the yard and communicating with it, a lunch room is fitted up in the basement.

Though the building was incomplete until near mid-term, a larger number of boys than any one expected came to the temporary classes, and these applicants, all but three, had been enrolled in non-Catholic schools. This was a proof that the school was a necessity, a want felt by Catholic parents. Many subject to the spell exercised by the political or religious domination of Protestants, who take it as a matter of course that any thing purely Catholic must necessarily be of inferior character and merit, found an institution as well equipped and as well located as any of its kind in the city, and superior to most, whilst the teaching was just as good, if not better. Opportunities for play and recreation were unsurpassed, and a great attraction; while faith, the first and fundamental gift in the supernatural order, was safeguarded, and piety and prayer and the exercise of faith were taken for granted, and practised in the most natural fashion, as became boys nurtured in a Catholic home.

The Principal, Father McKinnon was, perhaps, the most widely-known Priest in the Archdiocese, and among the most esteemed friends of rich and poor, clergy and laity, men and women. His post was a guarantee that the education of boys would receive the most attentive supervision, and that close personal contact of pupil and teacher which is the peculiar characteristic of the High Grade School, and the aim of the Jesuit system. Father Ennis, on whom the practical running of the school devolved, by his bright, cheery, sympathetic nature attracted the students at first sight, made them perfectly at home, and reconciled them to the hateful necessity of hard work, and the equally hateful need of silence, order and self-restraint.

Good work has been accomplished and continues to be accomplished, and the hopes secretly cherished that most of those who entered the Loyola School would eventually choose to finish their course in a Catholic College have been fulfilled. It is needless to say that all have been thoroughly grounded in the principles of our faith, and have been taught in season and out of season to put these principles into practice. They have thus laid the foundation for a Christian life fruitful in virtue and active cooperation in the external manifestation of supernatural existence. Whilst it would be too much to expect that all would at all times be above reproach, much as that is to be desired, it is gratifying to state that Loyola's graduates have shown a record second to no other school.

For a term of three years Father Ennis gave loyal support in carrying out the ideas of Father McKinnon, the Principal of Loyola School, and raised the enter-

prise above the experimental stage. He was then promoted to higher and wider fields of activity, to teaching philosophy, to preaching missions throughout the country and to the responsible post of Rector of Loyola College, Baltimore, which he has filled for over six years. It is to be hoped that he may be able to carry to a successful conclusion the ambitious project of building a new college and a new church of St. Ignatius, in a locality better suited for academic purposes than the present site on a business thoroughfare. It would be a worthy crown to his many years of efficient labor.

Father James P. Fagan came in 1903 to take up the task of directing actively the destinies of Loyola School. Whereas Father Ennis had but two priests of the Society to aid him, and those only in his third year, Father Fagan was fortunate in directing four able scholastics. He knew their training and could count on the most hearty cooperation. He himself was a master in the theory of education, and was looked upon as an authority in the matter by the Committee of Studies of the Association of Catholic Colleges to which he belonged. Even after Father Fagan had resigned his post on the Committee, the Chairman would consult him on matters of higher moment. His keen sense of justice, his sympathy with the young, his love of knowledge and his high ideals not only in the moral, but also in the intellectual life, won him the deep respect of those who came in contact with him. To the few who were intimate with him he was an object of veneration. He was born in New York, February 20th, 1856, and was educated in the

Public Schools until the age of thirteen and a half. For his academic course he was sent to Fordham and continued there until the completion of Freshman year. Feeling called to the clerical state, he resolved to enter the Society of Jesus and made his novitiate at Sault-au-Recollet, near Montreal. For his higher classical studies he went to Roehampton, England, and for his philosophy, Louvain, Belgium, was chosen. He made his theological studies at Woodstock, Maryland, and was ordained there in August, 1887. Before coming to Loyola School he had several years' experience in teaching, both as Scholastic and after his ordination, and had been Prefect of Studies in Fordham, Georgetown and St. Francis Xavier's.

His end was sudden, but not unprovided. He was always frail and probably anticipated an early and unheralded call from life. He lived a life of prayer and union with God, his favorite devotion being to our Lord in the Blessed Sacrament. Every night, before going to sleep he made every arrangement for death that could be made, short of receiving the last Sacrament, so as to be ready for the summons of the Bridegroom. "He was found dead in his room on the morning of April 28th, 1906. He had risen from his bed and dressed himself, and it would seem had knelt at his desk with his hands clasped in prayer, probably in preparation for Holy Mass. Suddenly the blood flooded his brain and paralysis, especially of the right side, followed. When he was called for Mass he was found prostrate on the floor, face downward. Those who first reached him asserted that the pulse showed some slight indication of life, so while Extreme Unc-

tion was being administered, the prayers for the dying were said."[1] The crowded sanctuary and the well filled church on the morning of the funeral testified to the esteem in which Father Fagan was held by priests and people, and helped to relieve Father McKinnon, who in the death of his Vice-Principal had suffered a bewildering blow.

In September, 1906, the practical administration of Loyola School was entrusted to Father O'Gorman, who had the privilege of giving the last touches to the developing character of the School. For schools, like individuals, have their character, which, like that of the individual, is of gradual growth, and may be good or bad according to circumstances. It is the product of many conspiring and cooperating forces, arising from management, teaching, principles and associations. It is possible to have a perfectly pagan school conducted by Christians, if they are not at pains to emphasize their Christianity; just as a body of saintly men might be placed in charge of a school, which contained a large percentage of reprobates, until they were able to weed out the reprobates, and impress the neutrals by their sanctity. The boy gives the atmosphere to the school, as well as the teacher, and he must have moral principles founded on religion, a religion that is practical, not theoretic, one that enters into one's every-day life and is not reserved for Sunday. It must be fostered by prayer, by Sacraments, by self-denial, self-control and unselfishness, and a fundamental respect for the rights and dignity of others.

[1]Woodstock Letters, Oct., 1906.

A splendid opportunity for exercise is afforded to the boys by the spacious playground, enlarged fourfold beyond its original dimensions, for games of handball, football, basketball, tennis, hockey and restricted baseball for the Juniors. Here while exercising lungs and muscles, they learn the more important lessons of self-control, forbearance and democracy, always under the watchful eye of a superintendent, who is more a partner in the games than a curb on youthful vitality, as long as it does not pass the bounds of propriety.

The nearby chapel, inviting and receiving frequent visitors, the weekly Mass and weekly Communions, the regular daily lesson in Catechism, the weekly explanation of Catholic doctrines and practices, the annual retreat, First Friday and May devotions, insure a thorough intellectual and practical grasp of Catholic life. The Holy Childhood and Christmas collection for the poor, through the St. Vincent de Paul Society, give an opportunity for the exercise of charity to the neighbor and for self-denial. All this promotes an atmosphere that is healthy, moral and stimulating. Religion is taken for granted and leavens the whole day of play and study and social intercourse.

To insure better application to study than can be secured at their homes, where countless interruptions are liable to occur, the pupils of Loyola School are required to master their more important tasks before leaving in the evening. Nor are they in the least overtaxed, since recess and play alternate with class and study. The yard is a constant attraction not only on school days, but also on holidays. Play and refined

companionship are always possible and are eagerly sought. Besides the ordinary studies of the high school course pursued in like academies, incentives to practical work are offered in the fortnightly debates, in the annual play, in the "Loyola," a school publication. The definite end of carrying one's point conduces to research and accuracy of thought and clearness of expression. Acting one play of Shakespeare will give one a better insight into a masterpiece than many perusals or study under a teacher. The incentive of seeing one's name in print at the end of a composition will do more to promote accurate writing than any other means hitherto discovered.

These combinations of methods, training and exercises have won for Loyola School a good name in Albany as well as an enviable place in New York City. Credit for the conception is due to Father McKinnon and for its execution to Fathers Ennis, Fagan and O'Gorman and their able staffs of Catholic and scholarly gentlemen and religious. The watchful interest of Father Hearn during his term of six years has been productive of gratifying results.

CHAPTER XVI

The New Parochial School

When Father Loyzance, Rector of St. Francis Xavier's and ecclesiastical Superior of St. Lawrence, undertook in 1868 the erection of a parish school, there were many vacant blocks, many vegetable gardens, some farms, and a patch of "forest primeval" within our parochial limits. There was no Church but ours, and no Catholic School between Fiftieth Street and One Hundred and Seventeenth Street. The territory was extensive, but the population was small. The school was large and, for the time, imposing, and was calculated to suffice indefinitely. But few men, even with the phenomenal growth of lower New York present to their eyes, could forecast the rapid march of population and make due provision for it ten years in advance. The schools constructed to the south and east and northeast of us, diminished the pressure of Catholic pupils, but only for a time. We could not possibly house all who ought to be with us, much less all who were liable to apply as years went on. The School was sufficient to accommodate all comers in 1868 and afterwards, as portion after portion of our territory was given over to zealous pastors. However, when further dissection seemed no longer probable and numbers still increased, it became evident that larger quarters must be provided for our children.

For some years the subject of elementary education

attracted a considerable amount of attention, and provoked much discussion of ways and means, curriculum and results. The State naturally desired to control all education, and was willing to pay a handsome amount for the support and supervision of the work. The temptation to be relieved from the burden of contributing to the maintenance of Catholic Schools whilst being taxed for the public schools, too, was a strong one, especially to those who were short on worldly goods. The matter was thoroughly threshed out in papers, magazines, reviews and pamphlets, and by none more ably than by Father James Conway of St. Ignatius. Discussion as is usual led to confusion of ideas in the multitude at first: but as time went on and essentials were insisted upon, and side issues eliminated, the conclusion became clear that the Church, to forward her divine mission for the salvation of souls, must guard her schools, and retain for herself the important task of educating the young in sacred and secular branches of instruction. First impressions are most lasting, and consequently it is all important that from the earliest years the lessons of faith and Christian morality should be, not merely learned, but, as it were, imbibed with every breath. The sacrifice in money is no small one, yet every practical Catholic will admit that it is insignificant, when one weighs the gain in the light of resulting faith and religious practice, piety and devotion.

Our School was too small for our possible pupils, and those in particular were absent who needed our teaching most, the children of the lukewarm, the children of those who patronized the public schools because

of their more showy architecture or for surer political preferment, or because of the supposed superior standard, or because one parent was a Protestant, or because parents wished their children "to learn something more than their prayers," and become practical members of society. Children whose parents were thus minded were just the ones who needed the most care, whom it was most desirable to house, and educate in the faith, and in the rudiments of secular knowledge more thoroughly than even in the public schools. Hence, as soon as Father McKinnon felt the need of a larger building and could count on means to construct one, he took immediate steps to carry out his design. In the month of May, 1903, the first appeal is made to the congregation through the pages of the Church Bulletin. We read:

"The New Parochial School House."

"The first meeting of the association for this building fund was held in the parish hall, Sunday, April 26th, 1903, at 4 P. M., and meetings will be held regularly every second and fourth Sunday of the month hereafter." The activities of well-wishers to the cause of education were utilized in collecting from the willing such donation as could be made. Constant reference to educational matters crops up in the Bulletin, tributes to our successful work, comparison between competitors from public and parochial scholars, our relative superiority in examinations, were set before the minds of parents and others interested, in order to excite enthusiasm and foster generous giving.

If reliance had to be placed on the monthly contributions alone for the construction of the school, it would take an indefinite time before work could begin, and it was all important that building should begin and be brought to a conclusion as soon as possible. Some of the classes were doubled in one room owing to lack of space for separate class rooms for separate grades. A building once intended to house 600 children now held over 900. Despite this serious drawback, somehow the pupils were able to hold their own in competitive examinations, and the Church Bulletin is able to announce 100% success in the graduating classes year after year. To push the enterprise to a speedy conclusion and find a remedy for the overcrowding and doubling of grades in one class room, a meeting of the corporation was held, January 28th, 1907, and Father McKinnon was authorized to take the necessary steps for the erection of a school building. Plans were drawn up by Schickel and Ditmars, the architects of the Church, and according to their estimate the building ought to be erected for two hundred thousand dollars. The sum was a large one, yet reasonable for our school, if it could be constructed at that price. When, however, the bids were opened, the successful firm, M. Reid and Co., required one hundred and seventy-two thousand dollars for construction alone. Plumbing, heating, lighting and furniture were yet to be heard from. The contract for construction was signed on April 26th, 1907, and work began without delay. But demolition must precede construction, and demolition caused many a pang in Yorkville. More than a generation of our people had been instructed in

the old class rooms. The hall had witnessed many sacred and social assemblies, the memory of which was deeply impressed on the minds of parishioners. The Sodalists had a more beautiful and sacred place of assembly; but it is safe to say that not even the gorgeous church would ever renew the sentiments of piety and family feeling stirred up in youthful breasts on the first reception into the Sodality, or on the regular recurring celebrations and solemn processions in the hall and from the hall to the Church. The veils to which the elder sodalists so fondly clung, veils once worn in mournful procession from the old church to the Grand Central Depot, must be laid aside forever. It was like the parting of the young novice with her long tresses on assuming the religious habit.

But what about the classes while the old school was coming down and the new one going up? After the 8.30 Mass in the Lower Church, which the school children were accustomed then to attend daily, the body of the church was divided by portable screens into spaces sufficiently large for the various classes, leaving an interval of two pews between class and class. By utilizing every vacant spot, the upper and lower sacristies, even the vestibule of the Upper Church, it was found possible to accommodate all the classes. It speaks well for both teachers and children that they bore uncomplainingly all the inconveniences of this arrangement, and it is a striking proof of the good discipline in the school that recitations could be conducted in all the classes without interference one with another.

All who were in attendance in the beginning of the year continued under these novel circumstances, and

Old Parochial School

very few failed to return at the opening of the new session. The commencement exercises took place in the parish hall behind the sacristy of the Lower Church, and were graced by an operetta, "The Land of the Sunrise Sea," composed by Father O'Conor, and rendered by the girls of the upper classes. During the interval of construction a makeshift office for the school was established in the old organ-loft, on the epistle side of the sanctuary, which was cleared up after school hours to serve its original purpose at the evening devotions. The expedient may seem a novel one to us now, but sixty years ago the basements of churches were used even for public schools in the lower districts of the city. A study of Valentine's Manual at that time states the fact, and makes interesting reading now, not only as regards schools, but concerning every point of municipal activities.

Work was proceeding rapidly and satisfactorily on the new school during the summer and early fall, and its magnificent proportions and distinguished appearance convinced all that it would be a fitting crown to Father McKinnon's labors for the parish. But unfortunately Father McKinnon was not destined to see that crown on earth, though doubtless it added to his joy in heaven that he had planned such a school, and in part put it on its way of usefulness for coming generations. "For two years, because of failing health, he withdrew somewhat from parochial ministrations, but his kindness of heart and gentleness of manner to all who sought his help remained unimpaired to the end. In winter he suffered a severe attack of heart trouble. which confined him to his room for months and almost

proved his undoing. He never spoke of himself or his ailments, but it was apparent to all that his late illness had left his health seriously shattered. On the first of October he was taken ill again, this time with an attack of acute uremia, which, joined to the poor condition of his heart, brought on the end." The last notice for the announcement book on September 29th, written in his hand, is as follows:—"The October devotions consisting of a short sermon, the Rosary and Benediction will begin on Tuesday evening." He had advertised himself as the preacher on the following Sunday, three days before he died. Another had to take his place as he was too ill, and was actually preparing immediately for death.

"He was ready to go. His life had been supernatural—a life of literal self-obliteration, and, therefore, a very good preparation for death. Besides, a few days before he was taken with his last illness, he made a general confession of his whole life, and at his deathbed the Provincial and all the Fathers of St. Ignatius' were present to join in the prayers for the dying. His funeral was a magnificent tribute of affection and respect from his numerous friends. His Grace, Archbishop Farley, said the Low Mass and gave the last absolution. Priests from many parishes crowded the sanctuary to its utmost, while the church was filled to overflowing long before the Mass of Requiem began. The remains were taken to Fordham Cemetery, whither many sorrowing friends followed to witness the last rites over the grave."

"For fourteen years he was Pastor of St. Ignatius Church, and it is no exaggeration to say that for pa-

Father McKinnon

tience and gentleness and kindness of heart to all with whom he had to do, Father McKinnon realized to a striking degree, in his life and ministry, the ideal of a true pastor left us by the great Shepherd of Souls—Christ Himself."[1]

Just as in stature he overtopped everybody about him, so in disposition he seemed above the littleness of human nature, pride, jealousy, anger, envy, ambition. His faith was too strong, and his union with God too close, to permit him ever to worry. His placid countenance ever reflected the serenity of his soul. His own perpetual calm made him all the more sympathetic for those who lack this inestimable gift. He was not a man of many words, especially about himself; but he was a perfect listener, and a sympathetic one in every trouble, whether one were rich or poor, young or old, black or white, ignorant or learned. He probably knew more secrets than any man in New York, and said less about what he knew than any one in New York. His ears were ever open to those in trouble, and his lips were closed after the interview. Those who knew him well were convinced that he could never be replaced; just as those who knew his successor, and were indebted to him, judged the world a blank after the successor's removal by the unpitying hand of death. Both parties are right as far as they themselves are concerned, though the world jogs along in its insensible course.

On October 25th, Father Pardow came from Philadelphia, where he had been stationed for a few months, to take the place left vacant by Father McKin-

[1] Church Bulletin, Nov., 1907.

non. He was no stranger in the parish; for, besides residing here as Socius to the Provincial while the new college of St. Francis Xavier was in progress of construction, and preaching and lecturing here occasionally, he had belonged to the regular staff of workers in the church from 1901 to 1903. His sermons, by preference of a controversial type, had made him known to a very wide circle, and his retreats, of which he gave a large number, won him many warm friends. To the many, to whom a priest is just a priest, one to give absolution in case of need, to give Holy Communion in turn, and to say Mass at the appointed hour, any one could succeed Father McKinnon; to those who were indebted to the late pastor, no one could ever take his place; to those who knew and appreciated Father Pardow, his appointment was a happy one. He was a preacher by predilection, and had carefully prepared himself for the task from his early years in the Society. He made the usual course of three years of philosophy and four years of theology, and when free from duties of obligation he read extensively in preparation for the pulpit, he cultivated his voice and enlarged his lungs enormously to make his voice carry the better. Though educated in France, and justly admiring the great French pulpit orators, he broke away from their sonorous periods and adopted preferably the short sentence of the modern school, so as to secure the attention of his audience and enable them the better to comprehend his argument. After long and diligent preparation for the pulpit, after varied experience in most of the large cities in the country as far as San Francisco, and while yet in the

full possession of his powers, he came to St. Ignatius for the chief work of his life.

Though preaching was Father Pardow's work of predilection, yet as Superior he had to concern himself with finance too, a matter which made no appeal to him, worried him not a little, and was a constant distraction. The new school was going up rapidly, and was eating up money at an appalling rate, and, what was worse in his eyes, the money was borrowed. If he were not in charge, the money question would not cost him a thought; now it cost him many, and it was a thorn in his side. He did not doubt the generosity of the congregation, and he had no reason to doubt it; but New York was in a panic when he came, and the panic spread through the country. His accountability for the borrowed money was a plague to him and followed him to his last moments. It did not, however, prevent him from preaching, though it was a distraction to his preparation.

He ascended the pulpit whenever an opportunity presented itself. He took his turn, of course, at the late Mass and at Vespers; when he could do so with propriety, he took the lion's share in Novenas, and frequently accepted invitations from other churches for extraordinary occasions and functions; in a word, he preached whenever he could, nor was he ever commonplace or speaking to kill time. In his early days he had made a careful synopsis of all his sermons, and these he kept in such orderly fashion that in a moment he could lay his hand on the very matter which he wished to use, and in fifteen minutes, if necessary, he was ready to enter the pulpit and deliver one of his characteristic

and original sermons. Even when he borrowed thoughts from others, and he did borrow extensively, the treatment and presentation were all his own, and the application original and timely. Every fact, every sight, every paper and book, whatever he knew and heard, was pressed into service to make God known and loved, to make virtue reasonable and attractive, to prove error false and ridiculous. Much of what he preached was directed primarily or secondarily to those who are outside the fold; and though he endeavored to make converts, his public discourses were so plain and uncompromising in principle and utterance that one would expect him to defeat his own purpose by alienating the minds of his audience. But such was not the case. His sincerity was so apparent, his battle against error was so impersonal that no right-minded person could look upon his words as a grievance. The large number of his converts and their sincere attachment to him in life, as well as their fidelity to his memory after death, are a proof of the statement. He was no less severe, in his retreats to Catholics, on their foibles, weakness, compromising spirit, while all kindness to the individual, especially in distress. While denouncing sin and sham, he had a warm heart for the repentant sinner and the shamed shammer. The sinner in abstract form was before him in the pulpit and he was severe; when he met the same clothed in flesh and blood, nerves and passions, in the confessional or elsewhere, he was all sympathy and indulgence.

While busily engaged in preaching, lecturing, giving retreats, Father Pardow saw his parochial school nearing completion, nor could it be completed too soon, or

soon enough, to suit his wishes. For he was anxious to take the children from the Lower Church and place them in the large and bright class-rooms of the new structure. He had made an appeal to the congregation to contribute on Christmas Day, 1907, an offering in memory of Father McKinnon for the school. The appeal brought the sum of three thousand dollars and helped to give an impetus to completion. On April 5th, 1908, the building was thrown open for inspection by the congregation after all the Masses, was blessed by Father Pardow at three in the afternoon, a function to which all were invited who could attend, as well as the sermon preached on that occasion by the Pastor. The new building, about 75 feet long by 102 feet deep, has five floors and a basement. It is constructed of brick with a limestone front corresponding to the material and color of the Church. The basement, with cement floor, serves the purpose of a playroom and exercise ground especially for the younger children. The first floor is taken up with two offices in the front and a parish hall with a seating capacity of about 700. On either side of the hall are two wide stairways leading up to the roof. On each of the floors there are eight well lighted and lofty class rooms, four for boys and four for girls. The younger pupils are on the second floor, and as they increase in age and learning they mount higher and higher until they finish the Eighth Grade, on the top floor. The roof is strengthened and tiled, protected by high railings to serve as a playground in fine weather. Besides compartments for coats, hats, rubbers and umbrellas attached to each class room but separated from it, there is a wide space

well lighted in the centre of each floor for assembly and the formation of ranks. Planned to give accommodation for 1,200 pupils, some of the classes are at the present writing already taxed to their utmost capacity. In the near future provision must be made for an influx into the lower grades. The noble appearance of the building, coupled with the excellent quality of the teaching of the Sisters of Charity and their aids, and the gratifying success of the pupils in the Regents' examinations, have drawn pupils away from the public schools. Two Marist Brothers have recently been secured to teach the two highest grades on the boys' side, with happy results.

The cost of building was high, and it will take many years, at the present rate, to pay off the debt. Still, no one of those who made a tour of inspection over it on the day of the school's dedication would wish to see any of its accommodations curtailed, any of its features, interior or exterior cheapened; and, as they listened to the strong words of Father Pardow's dedication sermon, they appreciated the sacred mission of the Catholic School, and went away with the conviction that, after their church, no more hallowed spot exists in the parish than that in which their children imbibe and inhale the Catholic spirit and the first rudiments of faith.

Father Pardow's interest in the school and its sacred mission is evident from the fact that once a week, when not absent for the purpose of giving a retreat, he explained some point of the catechism to the pupils of the higher classes, to all who might be expected to understand him, those of ten or eleven years or more.

He took the Sacraments for the subject of his talks, and with his power of expression and illustration he brought his theme down to the level of their comprehension, and threw a flood of light on the dry memory work of the daily lesson.

Had God spared him, his lessons would, without doubt, have made a lasting impression on the children, and he would have gathered a richer harvest in the school than in the pulpit. But within nine months of the opening of the new school the hand of death had laid him low. Retreats had kept him busy in the summer of 1908, and triduums and retreats far into the fall. Though frail in strength, and with lowered vitality, he continued preaching on every possible occasion, and freely accepted every invitation. His last engagement was a triduum to the Holy Name Society of the Church of Our Lady of Grace, in Hoboken, which he succeeded in concluding, though under difficulties. Reduced strength, which he had not noticed, the long trip both ways in the dead of winter, the coldness of the church, which he complained of, though noticeable rather on account of his own state than because of the temperature, an imprudent trip across the park to bring Holy Communion to a sick lady on Monday morning after his last sermon, resulted in a severe cold. The cold was neglected; instead of going to bed and keeping there, he continued to work, to write; he even got up from bed thinly clad to answer a telephone call in the chilled corridor. The result was pneumonia with which not all the care of the Sisters of Charity and the medical staff of St. Vincent's Hospital were able to cope. He had been anointed immediately on

the discovery of pneumonia, and received Viaticum that same Thursday night as soon as an attack of nausea was overcome. He received again a few hours before his death, on Saturday morning. He was conscious to the very last, and insisted on being clothed in his habit despite the inconvenience to himself in his dying condition. He died at 3.45 A. M. on Saturday, January 23rd, 1909.

On Sunday afternoon the body was brought to the parlor and was visited by crowds of his friends in life, and by many of his converts and others who had made his retreats. On Monday it was placed in the church, where thousands gathered to see it. The funeral Mass was said by the Archbishop surrounded in the sanctuary by four Bishops, thirteen Monsignori and about four hundred Priests. The church was crowded long before the Mass, and several thousand persons gathered before the church, unable to gain an entrance, but anxious to testify by their presence on that cold morning their respect for their late pastor. Interment took place in the cemetery of Fordham College, the last occasion on which any one has been laid to rest there.

As Father Pardow's life has been well and sympathetically written, it is unnecessary to enter into lengthy details. The esteem in which he was held by his superiors is evident from the important offices confided to his care. He was Socius to the Provincial, Instructor of the Third Probation twice, Rector and finally Provincial. He was always glad to be relieved of these posts of honor in order to have more time for the office of his predilection, preacher. His appointment to succeed Father McKinnon as Superior here

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had this advantage in his eyes that he could accept invitations freely from outside while doing his share at home.

The author of his life has published a little work, entitled "Searchlights of Eternity," which gives his characteristic teachings, and recalls to mind forcibly the spare figure in the pulpit, his strong voice, earnest manner, crisp sentences and nervous gestures, not graceful but impressive.

CHAPTER XVII.

Gleanings.

In the course of the narrative of the upbuilding of St. Lawrence and St. Ignatius parish some events had to be passed over, some persons whom it was desirable to mention had to be omitted for a time, so as to secure continuity of subject, and avoid making our history take the shape of a necrology. The present chapter will contain such events as are of interest to the parish, and an account of some laborers whose friends would not wish to see them passed over in silence. These can rightly be mentioned here, as most of them have passed away in the interval between the inception of the new church and its more recent interior decoration.

While Yorkville was yet something apart from the great city, and ambitious to perpetuate its own peculiar disposition to aloofness and self-sufficiency, it had among other institutions the "Yorkville Improvement Company" to look after its temporal and moral welfare. Its action in the latter aim is of interest to our parish and neighborhood. When the beautiful residences along the East River no longer enjoyed the privacy and exclusiveness of former days, and were not longer desirable as residences, they soon began to change hands or were hired out as places of amusement. Jones' Wood, as a picnic ground, brought in a revenue that tempted others to profit by the beauty

of properties lying close to the waters of the East River. Other recreation places, more inviting even than the Wood, were established higher up, and attracted patrons from the city who were most unwelcome to the staid and conservative Yorkvillers. The noise, the dancing and revelry up to late hours, or to hours in the morning not very early, the free manners of the revelers, caused concern for the young lest they might be contaminated by the excesses of strangers from the city. The Improvement Company were determined to protect the locality from moral harm, and add to the value and beauty of Yorkville. Authority was sought and obtained from the legislature to purchase and condemn for park purposes the properties which were being used in obnoxious ways. Three appraisers were appointed by the court and fixed a price which was satisfactory to Colonel Livingstone, the owner of that piece of ground which was most desired. Two of the appraisers, Messrs. Sheehy and Coudert, were Catholics, and were proud to be instrumental in establishing a park by the river from Eighty-Fourth to Eighty-Ninth Streets. It was a double boon in those days, though probably few of our parish ever visit the spot now.

One of the assistants in the early days of the parish, Father Holzer, received a bare mention, because he was but little employed in the ministry. His chief work was to say Mass for the Sisters of Mercy, to hear their confessions and catechize their children, a work of predilection. He was born near Insbruck, in the Tyrol in 1817, made his course of philosophy and theology there, and was obliged to fly before the revolutionists of 1848 shortly after his ordination. He

came to America and was sent to Guelph, Ontario, to look after a German colony in that vicinity. He was an indefatigable worker not among the Germans only, but among all nationalities. His excursions after stray Catholics carried him to distances of sixty, or even a hundred miles. He catechized incessantly; for he found that few were well grounded in the faith, and fewer still had made their First Communion before the age of eighteen. A church, a school, a home for the aged, a hospital, attest his activity and zeal for the welfare of his flock. After fourteen years of strenuous, exhausting work, he suffered a stroke of paralysis, from which he never fully recovered, though he was not completely disabled until 1884. He came to Fordham to recruit, if possible, and made himself useful as far as his strength would allow. But his heart was in Canada, and to Canada he returned for a short time, and once again, after a brief absence. He came to us for three years from 1870 to 1873. He spent six years more at St. Francis Xavier's, a short time at the Novitiate, and when that was closed, he found a last home and a grave at Georgetown, where he died April 23rd, 1888.

A co-laborer with Father Holzer in Guelph and his successor as Superior of that mission, Father John B. Archambault, was a fellow laborer at St. Lawrence, too. Father Archambault was born at St. Antoine near Montreal, Canada, on October 16th, 1825, was a student at St. Hyacinth College for seven years, and before the completion of his twenty-first year entered the Society at Sault-au-Recollet. He was ordained priest by Bishop Loughlin in Brooklyn in 1861. He spent eight years in Guelph, six of them as Superior,

and had to work hard to follow the apostolic pace set him by his predecessor. The change from the long walks and longer drives over the poor roads of his day to the moderate distances of Yorkville, must have been a great relief. He was an expert teacher in his younger days, and showed a complete mastery of the Jesuit System. His interest in the important mission of education lasted down to his old age. Though not a preacher, he spoke English remarkably well and showed hardly a trace of his French origin. He was quiet in his ways, reserved in his dealings with others, and had to be discovered by each individual before his kindly heart and paternal sympathy were revealed. Those who knew him cannot forget him, though the number of those who knew and remember him is small and growing smaller as the months fly into the past. A weak stomach, despite a strong constitution, may have robbed him of his due share of Gallic fire and energy. He spent five years here from 1871 to 1876. After employment in the ministry in various houses as far south as Woodstock, Md., he settled down in St. Francis Xavier's, where he was at the beck and call of any one who wished to go to confession. For many years he was in constant demand, and proved himself a very useful member of the community. His age, experience, knowledge and his perfect balance of temper made him an agreeable and acceptable refuge for his frequent callers from town and from out of town. On December 23rd, 1910, he passed to his reward in the eighty-sixth year of his age.

Another resident here for a short twelvemonth was Father Joseph Delabays. Like the two noticed above,

he had labored in Guelph, Ontario, and in Chatham before coming to the States. His duty here was to minister to the House of the Good Shepherd, a parish in itself. Consequently, he was but little known in Yorkville, except, perhaps, to the small boy who noted his daily trips to the Home on the East River. He was not a man of activity, despite his name, a lover of his room when not obliged to fare abroad. In 1892 his health broke down and he was sent to the Novitiate in Frederick, Md., for better care than an invalid could receive in a busy parish like St. Joseph's, Troy. He lingered until July 11th, 1898, dying in the seventy-ninth year of his age. When he could do little else, he found a pleasure in giving first lessons in Latin to boys who showed inclinations towards the priesthood. Some who could not go elsewhere for a classical training owe to him, after God, the blessing of a priestly vocation. He was born in Switzerland, November 10th, 1819, and entered the Society on October 3rd, 1844. Unlike most Swiss he never succeeded in speaking English fluently or pronouncing it correctly.

Rev. Allan McDonnell, a stately representative of a Highland clan, spent two years at St. Lawrence in the last days of Father Treanor. Up to the time of the union of the New York Mission with the Maryland Province he had been for nine years assistant to the Superior of the Mission, and when relieved of his responsible post, he came to this parish. He was born at Donaldston in Prince Edward Island on November 27th, 1825. In his early youth he earned for himself the sobriquet of "the good boy" and lived up to the title to the day of his death. After some preliminary

training in Latin in his native place he went to the Jesuit College in Montreal. He was quick at learning, and enjoyed such a reputation in the college that he was employed by the Fathers as a prefect of discipline and wore a clerical garb. Though early manifesting a desire for the priesthood, he seemed for a time to waver in his resolution, and found it difficult, even in Montreal, to make up his mind. Finally, after many doubts and delays and much prayer, he applied for admission to the Society, was received, and began his novitiate in France on October 28th, 1850. This finished, and two years of philosophy completed, he was about to begin his course of theology when he was summoned to join a party of Jesuits sailing for New York. The ship, enveloped in a dense fog, ran aground on the shore of Long Island. Fortunately all the passengers and crew were saved and were none the worse for their inhospitable reception in the New World. For five years he was engaged in teaching at St. Francis Xavier's and at Fordham, and, though in weak health, he undertook a four years' course of theology in Boston. He was ordained priest on July 18th, 1864. With the exception of one year spent in the Tertianship at Montreal, he was employed at St. Francis Xavier's from 1864 to 1879 as Prefect of Studies, as Minister, as Socius to the Superior of the Mission. After leaving here in the autumn of 1881, he spent nine years in St. Joseph's parish, in Troy, and seven years at Keyser Island as Minister and Superior. Advancing in years and never robust, he discharged the office of confessor for a couple of years at Troy again, at St. Mary's, in Boston, and at Jersey City to replace Father Petit. His

last days were spent as Confessor to the Scholastics in Woodstock, whom he greatly edified by his piety, simplicity and humility. If he were asked to sweep the floor, he would do so with as much submission as if he were told to give a retreat. He celebrated his golden jubilee in Boston, October 28th, 1900, and had the privilege of living to hold his diamond jubilee in 1910. On March 12th, 1911, he breathed his last in Woodstock.[1]

In the year 1887-88 Father Edward McTammany was engaged here, principally to take the census of the parish, a fact that may secure him the remembrance of many who otherwise might forget a mere "bird of passage." He was a native of Troy, N. Y., born on the 28th of July, 1850, and became a student of St. Francis College until his admission to the Society on July 22nd, 1869. He had distinguished himself in the study of mathematics, a branch in which he became later in life a successful teacher. At the close of his novitiate he was sent back to St. Francis Xavier's to teach for two years. He went to England for a review of the classics, and to Belgium for a year of philosophy. On his return he was engaged for four years in teaching at St. Francis and at Fordham. In 1879 he began the study of Theology and in his third year was raised to the priesthood by Bishop Wigger at Seton Hall. The Bishop, a Jesuit student himself, wished to raise a Jesuit to Holy Orders on the first occasion of ordaining. Making his wish known, Father Fox who was then teaching in Jersey City and was prepared for Orders was assigned as the first candidate and Father

[1] Catalogue and Woodstock Letters, 1912, p. 100.

McTammany was summoned from Woodstock, where he, too, was preparing for the Sacrament. Subdeaconship, deaconship and priesthood were conferred on three succcessive days, the 9th, 10th and 11th of April, in a spell of weather that seemed almost arctic to the relatives, but tolerable to the levites, to whom the great grace of ordination outweighed every climatic inconvenience.

For four years after his ordination Father McTammany taught at Fordham, mathematics and French, which were his assigned branch while engaged in college work. He made his Tertianship in Frederick, Md., in the year 1886-87, and came immediately to Yorkville at its close. He was appointed to the Missionary Band for one year; but the insidious disease that carried him off ultimately would allow no such strenuous exertion as the Band called for. Apparently he was robust, but the strength was more apparent than real. For the rest of his days he settled down to the quiet life of teaching mathematics and French, and to keeping accounts as treasurer. He spent two more years at Fordham, four years at Jersey City, where his disease first manifested itself in 1904, eight years at different intervals in Georgetown, and his closing days in Worcester. Here he was carried off suddenly by an attack of nephritis, April 27th, 1906. He was a genial, sociable character, and had a smile that was extremely attractive to children. Except in company of those who knew him well he was silent and diffident. He was so as a boy, and so he remained to the end.

One whom many will remember in the double capacity of assistant at one time, and of missionary

with his permanent residence here, was Father Patrick Gleason. He was a native of Dunmore, County Galway, Ireland. Born September 17th, 1835, he came to New York in early youth, and while earning a living during the day, employed the spare hours of his evenings and night in study and class work. He managed to pick up enough knowledge of the classics at night school to embolden him to apply for admission to the Society. As his serious, manly and blameless character was well known and appreciated by the Fathers of St. Francis Xavier's, he was readily accepted, and was sent to Montreal for his novitiate August 14th, 1862. On its satisfactory completion he returned to New York, taught at the College of St. Francis up to the end of the school year, June, 1869, and while so engaged he made his course of philosophy privately under the guidance of one of the Fathers. The next three years he spent at St. Mary's College, Montreal, teaching and, with a few others like himself, elderly and rugged, made the necessary study of theology and prepared for ordination. He was raised to the priesthood in 1872, and was sent back to his old post in New York. Here he spent three more years in college and parochial work. He then had one year of missionary work which was to be his occupation for the greater portion of his active life. To prepare for this he made his Tertianship at West Park, 1876-1877, and devoted thirteen full years to that laborious and fruitful ministry. However, it was not without a break. Five years were spent as Master of Novices at West Park, a grateful rest for soul and body, a delightful contrast between the tender conscience of novices and the spirit-

ual derelicts who were liable at any moment to present themselves before his confessional. When he was no longer able to endure the heroic work of the missionary, and he continued it until he was seventy years of age, he was called upon to discharge the less burdensome duties of spiritual Father in various houses. Acting as such in Brooklyn College, he was overtaken by his last (and probably his first) sickness and was transferred to St. Andrew to prepare himself for death. He passed away at the age of seventy-five, on April 2nd, 1910, after a long, useful and holy life. He was of middle height, robust constitution, full and florid face, mild and retiring in character. The tones of his voice were very deep, round and mellow, and coupled with his sweet smile and his kind and sympathetic looks, they must have emboldened many a hardened sinner to nerve himself for the hard task of self-revelation and self-accusation in the Sacrament of Penance.

Somewhat akin to Father Gleason in spirit and in body (though on a smaller scale) was Father James Noonan who was stationed here for a twelve month, 1893-4. He was born in County Cork, Ireland, on March 13th, 1841. He ambitioned the foreign missions, and to gratify his desires he joined the Josephite Fathers at Mill Hill, London. His sound judgment and even temper with suave manners marked him out as a fit Superior for the colony destined for work among the colored people in America. He settled down in Baltimore as the most eligible centre for the mission entrusted to him, and took over St. Francis Xavier's Church, which the Jesuits had fitted up and were using for the colored Catholics. Misunderstand-

ing the conditions of affairs in America, the authorities in London made regulations that seemed to Father Noonan to hamper the work and make his efforts of doubtful value and his position undesirable, if not useless. He determined to solve the problem of his usefulness by resigning his post as Provincial of the Josephites, and asked to be admitted into the Society. The present writer happened to ride with Fr. Noonan in a hack at the funeral of the Apostle of the Negroes in Baltimore, Father Peter Miller, S. J., and hearing words of discontent with the condition of the colored Mission concluded that his hold on his post was a very insecure one. Next he heard that his fellow-rider at the funeral was Father Noonan, Provincial of the Josephites, and that he had been admitted as a Novice in Frederick, Md., on the 27th of December, 1877. He joined the Novices on their walks and excursions, in their works and their games, in all their exercises just as if he were a boy recently freed from the classes of a High School. When this period of trial was over and he had taken the simple vows of religion, he was sent to Providence, R. I., where he labored for two years and to which he returned on two subsequent occasions, spending in all eleven years, during four of which he was Superior. After his first sojourn in Providence he was transferred to St. Aloysius Church in Washington, D. C., for seven years. The next two periods in Providence were separated by his solitary year at Yorkville, and were followed by five years in Jamaica, W. I., where he was Jesuit Superior and, if reports say true, where he was proposed as candidate for the episcopate to rule over the Island. On his return from the

tropics he spent two years in Boston to cool off, and thereafter retired to St. Aloysius Church for the remainder of his days. Worn out by his labors, he departed this life on the 4th of November, 1915.

In a world's crisis he would not be consulted by the diplomats of Washington, though he might give them very shrewd advice for higher interests than national advantages; but to the Munster men and women of Swamp Poodle, an unpoetic name given to a portion of St. Aloysius' parish, he was a power for good, for peace, for piety and sobriety, and as much might be said for St. Joseph's parish in Providence, R. I. He was a good man, simple, unsuspecting, a perfect target for harmless mischief, soft-spoken, kind-hearted, silent and secretive, not ready to take offense and never willing to give it, and ever ready to sacrifice himself for others.

Church Bulletins had for some years been established in various churches in the principal cities throughout the country, and were found a useful medium for the diffusion of news concerning services, devotions and functions in the church, and for communicating notices that otherwise might escape the attention of persons whom the pastor might wish to reach. St. Lawrence's determined to avail itself of so valuable an ally. It sent forth its first number in October, 1891, bearing on its cover the following quotation from Leo XIII: "A Catholic Calendar is a perpetual mission in every parish." It can scarcely be said that such an exalted expectation has been realized as yet; however, much useful advice has been conveyed, many valuable quotations from Saints, Doctors and

Bishops, instructive and edifying, which otherwise would never meet the gaze of our parishioners, have been placed before their eyes. The importance of the Parochial School and of Catholic education has been insisted on in the past, and an account of doings in the school has been regularly laid before the parents, who were enabled to interpret that account by the success of their children manifested by examinations, entertainments and Commencement Exercises. The first Bulletins were sold for five cents a copy, enough, with a few paid advertisements, to meet the expenses of printing, and enough, too, to defeat the object of issuing the publication; for but few would buy even at five cents, and so but few would read the announcements. If several churches issued Bulletins, a publisher could supply copies gratis, and recoup himself from advertisements that were widely circulated.

When St. Ignatius became co-titular with St. Lawrence, the Bulletin became the Calendar, having the plan of the new church on the front cover, and appeared for the first time on March 1st, 1898. It was printed without advertisements by the Meany Printing Company, but of course they intended to secure, and did secure, advertisements to pay expenses. However, the venture passed later into other hands. The salutatory notice is as follows: "Without introduction and without apology, St. Ignatius Church Calendar makes its *debut.* It will aim at being a reliable means of communication between the clergy and the people of St. Ignatius' Church, and a guide to the various services, society meetings and other church events. It will also supply interesting, timely and instructive read-

ing matter as far as space will permit." By 1900, the original cover and the original title were resumed, and so we have once more The Church Bulletin, but of St. Ignatius Loyola, instead of St. Lawrence. In 1910 the size was enlarged to its present dimensions and a cut of the church, as it now stands, was printed on the cover. If a complete set were in existence it would contain many interesting items of parochial history, spiritual and material. When our present school children celebrate the centennial of the parish, the second volume of this history will recall to their minds many facts recorded in St. Ignatius Church Bulletin.

Before closing this section of parochial gleanings, it is fitting to narrate the ultimate division of the original territory of the Yorkville parish. On October 21st, 1866, the following notice was read at all the Masses to remove any doubt existing in people's minds as to parochial rights and obligations: "All those who belong to this church are to know that, according to regulations, it is in this church they are to be christened and married. The boundaries of this parish are: West, Eighth Avenue; east, East River; north, 100th Street; south, Sixty-Fifth Street.

Seven years later the Chancery Office, December 29th, 1873, sent out a printed form defining the limits of each parish. Our limits were: North, 96th Street; east, East River; south, 75th Street; West, Central Park. St. Vincent Ferrer's cut off ten blocks of our southern territory in 1867, and the projected parish of St. Cecilia appropriated six blocks on the northern boundary, while St. Monica's Church absorbed the territory east of Second Avenue, as we have seen.

In 1886 the new parish of Our Lady of Good Counsel was organized and took away a large strip of our northeastern territory. The cornerstone of the new church was blessed and laid by Most Rev. Michael Corrigan, D. D., on May 2nd, 1886. The original limits were Eighty-Sixth Street on the south and Ninety-Sixth Street on the north, Third Avenue on the west and East River on the east. In the year 1913, Ninety-Fifth Street was made the northern limit. If Father Gockeln's plan of building our parochial school on Second Avenue and Eighty-Fifth Street had been executed, it would be now, and would have been long ago, outside the parish boundaries, and would have served the needs of two parishes, but not our own. The location was central at that time, and would be a convenient one if the city would only remain stationary. Among the many good things Father Treanor did, one of the best was the sale of the property intended by Father Gockeln for a school. The carving out in the southern and southeastern section of two parishes already from our former territory, showed Father Treanor what was going to happen in the northeastern and northern portion.

CHAPTER XVIII.

The Boy Choir.

When, in 1906, in obedience to the *Motu proprio* of Pius X., the mixed choir of St. Ignatius Church was disbanded, the burden of furnishing all the music necessary for the services fell upon the male quartet. In the spring of 1907, Reverend N. N. McKinnon, pastor of the church, and Reverend Martin J. Scott, in charge of the altar boys, decided after due deliberation that a Boy Choir was highly desirable. As an experiment, Masters Leo Ruggeri and Charles Manning, the choir's foundation stones, sang at Benediction. Gradually new recruits were added, the flourishing parochial school affording a supply of promising material. Before long Mr. Bruno Oscar Klein, organist of the church, had at his command a group of fifteen singers, and the training of the choir was begun. At first nothing elaborate was attempted, the new choristers merely joining the male quartet in simple selections, but the success of the experiment was so marked that Father Scott was encouraged to proceed rapidly with the choir's organization. Mr. Klein's capable training soon began to bear fruit, and in September, 1907, the Boy Choir emerged from its semi-obscurity and became an institution, with an original membership of twenty-two.

First steps are always the most difficult, and the new Choir was surrounded by obstacles, not the least of

which was the defective supply in the music library. The repertory was small, and scores were few; but little by little this state of things was remedied. New numbers were acquired as rapidly as possible, and, after a few years of patience and perseverance, the St. Ignatius Boy Choir possesses, at the present time, a library in which all the great masters of ecclesiastical music are represented. As the possibilities of the Choir increased, new members were added, until, in 1913, its full strength of forty-four choristers was reached. Two years after the founding of the Choir proper, a Junior Choir was formed, whose members were recruited from among the younger boys of the parish, ten years old or thereabouts, and trained in theory and voice culture for two years by Mr. Albert Farrington. Thus, when the older boys' voices failed, or vacancies occurred for other reasons, an abundance of new material was always at hand for reinforcement, and the Choir's high standard of excellence was rigorously maintained.

That St. Ignatius Choir was to become one of the finest in New York was not to be left to chance. In Father Scott the boys possessed an organizer whose energy and interest were devoted to bringing his Choir up to the highest standard of efficiency for the honor of God and St. Ignatius. In this aim he had, as previously stated, the valuable cooperation of Mr. Klein. On the death of the latter in the spring of 1910, Dr. John Philip Foley succeeded him as organist and choirmaster. Dr. Foley was a painstaking and efficient director, under whom the choristers steadily improved in feeling and artistic finish. At about this time Mr.

Farrington became Master of Vocalization, a notable advantage to the young singers. It is largely to his efforts that the boys owe the exquisite tone quality which is one of their distinguishing characteristics. In 1913, the Choir was fortunate in securing the services of Dr. Nicholas J. Elsenheimer, one of the best choir directors in America. Under his leadership it soon began to attract the attention of some of the foremost musicians in New York. A gentleman of critical judgment, who had travelled all over the world, remarked to Father Scott, after having heard the St. Ignatius Boy Choir, that nowhere outside of the Sistine Chapel had he heard one which could equal it. The boys were fortunate enough also to win the enthusiastic commendation of Mr. John McCormack, who made a special visit to St. Ignatius' to hear them sing. In 1914, the New York Evening Post sent its musical critic to the different churches of the city on a tour of observation, and for a number of weeks a column of the Saturday edition of the paper was devoted to Boy Choirs. St. Ignatius' was the chief subject of one of the articles, and in it the writer, after having praised the Choir at length, declared that there were just three good Boy Choirs in the city, and that St. Ignatius' was one of them. An even more notable compliment was paid to it by Dr. Koemmenich, successor of Dr. Damrosch as director of the New York Oratorio Society. It was desirable that a Boy Choir should take part in the production of Wolf-Ferrari's oratorio "La Vita Nuova," and the choice fell upon the Choir of St. Ignatius. The oratorio was produced in March, 1915, at Carnegie Hall, and Dr. Koem-

menich was so pleased with the boys' artistic work that he invited them to participate in the elaborate production of "Joan of Arc," scheduled for 1916. However, owing to the continually increasing demands made upon the boys for the church services, the honor was declined. Perhaps the most notable figure in the ranks of the Choir of St. Ignatius during its nine years of existence was Master Bernard Kennedy. Gifted with a voice of rare beauty and purity, Bernard, as first soprano, soon made a reputation, not only within the parish limits, but throughout the city as well. Entirely free from self-consciousness, sunny in disposition, courteous in manner, though none the less a real boy in the fullest sense of the word, he endeared himself to everyone, and a promising career seemed to await him. But God willed otherwise. On September 8, 1915, He called the rare little singer suddenly to Himself before any earthly blight should mar his perfection.

But with the best individual talent in the world, no Choir could hold together without discipline and an esprit de corps sufficient to surmount all obstacles, and the Boy Choir of St. Ignatius has had the advantage of both to the fullest extent. The boys are, like all boys, full of life and fun, and when the Choir was being formed, it cost them not a little to give up so much of their time to rehearsals, of which there are several a week. But they were for the most part music lovers, and, as they came to understand the personal interest taken in each one of them, and the immense advantages which were theirs in the training received, they responded generously to all calls made upon them. But notwithstanding the boys' interest in their work,

they thoroughly agreed with those in charge of them that all work and no play is just as fatal as all play and no work, and when games or an occasional outing were in order, there were no absentees. A great problem to be faced in the forming of the Choir was the lack of endowment, but the boys' splendid work won them many friends, who took it upon themselves to provide for their amusement and recreation. As a consequence, baseball games, picnics, and other recreations were of frequent occurrence. Best of all, an annual trip to Coney Island was arranged by Mrs. Nicholas F. Brady. Automobiles transported the expectant group, and a long day of bathing, sight-seeing and shows, punctuated midway by a satisfying repast, in no way disappointed the most sanguine. When no excursions were possible, home picnics in the Choir Room did duty for them, and many an impromptu concert by absent prime donne and tenori through the medium of the Victrola proved a restful interlude when rehearsals were strenuous. In addition, Father Scott founded a library for their use which was liberally patronized.

And the boys were not ungrateful to the kind friends who were thus mindful of their entertainment. Occasional informal concerts were given by them to their good friends. In the early days of the Choir, these concerts were modest, and were given for the purpose of causing pleasure to their parents and friends, and of showing their progress. At first the boys were so few and their accomplishments so limited that they joined forces with the Altar Boys, and those first public appearances in the Hall of St. Ignatius School were

the beginning of an experience which was later to stand them in good stead when larger and more critical audiences were faced.

Soon the Choir was able to stand alone, and a number of delightful, if still informal, entertainments were the result. The next step was to show their appreciation of the kindness of certain influential parishioners of St. Ignatius who had been so solicitious for the boys' own entertainment and recreation.

Such a brilliant light as the St. Ignatius Boy Choir had now become was not to be hid under a bushel, and from all sides requests for the privilege of hearing it were received. The boys took part in a number of public functions at convents and elsewhere. One of the most ambitious efforts of the St. Ignatius Boy Choir, in addition to their share in the Vita Nuova Oratorio, was the concert given at the Hotel Plaza, March 23, 1914, for the benefit of the St. Ignatius Day Nursery, under the patronage of its Ladies' Auxiliary. Thirty-three members of the Boy Choir, assisted by the seven adult members of the Choir, presented a programme of great musical distinction, under the direction of the Choirmaster, Dr. Nicholas J. Elsenheimer, ably seconded by the Organist of the Church, Mr. Frederick T. Short. The first part of the programme was devoted to sacred music, and Mozart, Hasler, and Arcadelt, to name only a few of the Masters represented, enabled the Choir to substantiate its claims to a place in the first rank of interpreters of church music. The second part was devoted to modern Masters.

In the summer of 1915, Father Scott having been

Boy Choir

transferred to a new field of labor, the superintendence of the Choir passed to Reverend Francis P. Powers. Father Powers himself instructs and directs the singers, assisted by Mr. Farrington in the purely vocal training. The high traditions of the Choir continue uninterrupted, and the boys develop steadily in accuracy and delicacy of rendition. It is intended that every chorister shall be able to read his part at sight, as well as to render with appreciation and feeling the passages taught him.

This enthusiastic appreciation of the Boy Choir is given a place in our history, because its establishment belongs to the time under consideration, and its merits put our Church in a class apart up to the present. There are but few such Choirs and fewer still have won the approbation of experts. So far, nothing has been said about our choirs, volunteer or paid, because the character of the narrative scarcely admitted their inclusion. The long list of names of organists and singers, if complete, would be of little interest without a biographical sketch, would be nothing more than a page of a directory, and if incomplete, as it would be now after a lapse of sixty years, it would be a source of dissatisfaction to the relatives of those omitted from the list. The aim has been to chronicle the growth of the parish and parochial institutions with the pastor always as the centre of interest. Any other plan would make the history unwieldy in bulk and a patch-work of unrelated reminiscences.

There is, however, one exception that ought to be made in favor of an organist, a singer and parochial

worker, one whose benefactions did not cease with her life, but continued after her death, Eleanor A. Beaty. From her girlhood on, she was actively and unobtrusively engaged in every movement in which she could have a part, not as one pushing herself forward to notoriety, but as one ever ready to lend a hand even when the work was unattractive or repulsive to her. It certainly was not because of its attractiveness that she cooperated with Father Walker in his efforts to reform the most degraded elements of the parish to whom by preference he devoted himself. In every other line of work, too, she could be counted on, in the Sodality, in the League, as a Collector for the School, in everything. When God called her away, she continued to aid the church by a handsome legacy which helped materially towards the latest improvements.

One more item remains to be gleaned from the later history of the parish, the completion of the new Monstrance. Coming to Yorkville from St. Francis Xavier's, Father McKinnon had the ambition to make St. Ignatius' as much of a sanctuary, as beautiful a temple of the Living God, as he had left on Sixteenth Street. He knew the city well; he knew that he could rely on the generosity of friends and parishioners where there was a question of the beauty of God's house, and in his mind there could be no house beautiful enough or rich enough for the enshrined majesty of God. He could in his own mild, quiet way communicate his own devotion and enthusiasm of heart to the fervent, and make them feel that in giving to God's service they were but enriching and honoring themselves.

Knowing that among the rich there was much gold

and silver and jewelry, that would never be put to any use in personal adornment, that, owing to inheritance or sentimental reasons, the owners would never consent to sell such articles, he made an appeal to such persons to give to God what they could not use themselves, and consecrate to His service objects which they regarded as too sacred for any other purpose. He wanted a Monstrance in keeping with the splendor of the new church, one that would worthily, as far as possible, enshrine the Master of Life in a receptacle constructed of the most precious material and freighted with the most precious personal memories. The congregation responded nobly. Rings, ear-rings, medals, pendants, brooches, clusters, chains, jeweled crosses, stars, every possible form of adornment, came pouring in, money too, in considerable sums, added to the contributions. Before he could see the fruit of his appeal, Father McKinnon was called to his reward, and left to his successor, Father Pardow, the task of completing the Monstrance. He, too, had his friends, and they vied with one another in contribution of valuables. It takes a considerable quantity of such to make a Monstrance weighing sixteen pounds, yet that quantity was contributed, and was handed over to the Gorham Company whose design was accepted. The contract was closed in March, 1908, and by November the Monstrance was finished. On Sunday, 29th, it was exposed to the view of the congregation after Vespers. It rested on a table beside which Father Pardow sat within the sanctuary. All who were present in the church filed past and examined the new article of altar furniture and admired its beauty and richness.

From the foot to the top of the cross surmounting the rays it measures five feet four inches, is twenty-two inches across the rays and weighs sixteen pounds. The base and shank are of massive silver, gold plated, and the circular holder of the lunette with the long emanating rays is of solid gold. Here and there on the triangular base are fitted jewels, but the body surrounding the crystal is ornamented with many kinds of precious stones artistically distributed, and all directed to the Host within, all in their own way doing Him honor. The value runs into five figures and the workmanship is worthy of the artists, and of the sacred purpose to which they directed their skill. The Monstrance is used on days of exposition, Forty Hours and on the First Fridays of the month. Its weight is such that it is not available for processions of the Blessed Sacrament. Hence a lighter Monstrance must be substituted on those occasions.

Before dealing with the last improvements to the church a word must be said about three who labored in it for a time and are now no more. The earliest of these in point of time and vocation is Father Francis G. Gunn. He was born in Williamsburg, now included in Greater New York, April 10th, 1850, and entered the Society on October 8th, 1872. He made his two years of novitiate in Belgium, and crossed over to England for a review of his classical studies for the space of one year, and returned to Belgium at the end of the year to begin a three years' course of philosophy. He returned to the United States in 1878 and began his five years' course of teaching as a Scholastic. He went to Woodstock, Md., for his theology in 1883, and

was ordained there in August, 1886, by the newly created Cardinal Archbishop of Baltimore. His Third Year was spent in Frederick. As his health, never strong, seemed nearing a breakdown, he was assigned to the high and dry atmosphere of Denver, Colorado. Coming east after a year, he was engaged in teaching classics in Baltimore for a twelvemonth, and in Philadelphia for two years. The long hours in these branches were a tax on his strength, and for relief he was assigned to parochial work in the little church of St. Joseph's in Philadelphia for the space of two years. For the next ten years he taught the sciences at Worcester, St. Francis Xavier's and Philadelphia. His hours were short, yet his health broke down, and a year's rest was deemed necessary. This he spent in Worcester. From there he came to Yorkville, where he did such light work as he was capable of for three years. In 1908, he sought relief in the bracing air of Worcester once more, and was able to teach a class of mathematics for four years. He died there on July 9th, 1912. His frail health left him but little joy in life, of the natural order, and, though his countenance ordinarily gave the impression of some calamity endured in the past, still he could laugh heartily at a good saying, and could contribute his share to the stock of innocent merriment when he felt well and felt at home; for by nature he was retiring and sensitive and little disposed to assert himself.

The second of the three lately deceased laborers in our church in the days of Father McKinnon was Father George A. Fargis. He was born in New York on July 29th, 1854. He made his studies at St. Francis

Xavier's, and at the age of nineteen he sought admission into the Society. He began his novitiate in Canada, August 14th, 1873, and reviewed his classical studies at Roehampton, England, for one year, after which he began the study of philosophy in Louvain. When his three years of philosophy were completed, he returned to America, and was assigned to teaching in St. Peter's College, Jersey City. He was a gifted man in many ways, but he excelled particularly in mathematics, and in a knowledge of music. Accordingly, we find him teaching mathematics or working at applied mathematics in astronomy during the greater portion of his active career. As a Scholastic he taught two years at St. Peter's and three at Fordham. In 1884 he commenced the study of theology at Woodstock. Among the professors there we had an eminent theologian, Father Brambring, a German of the Germans, who took a particular delight in bringing out the French element in Mr. Fargis. On a dull day he was sure to spring some unexpected question on Mr. Fargis, fully confident that the answer would dispel any remnant of gloom superinduced by the weather. The letter *g* was pronounced in the hardest manner of the German tongue and elicited a smile all around, while the quick and original answer was sure to provoke a laugh, heartier in the professor than in any one else. The laugh over, we settled down to the explanation or proof of some abstruse thesis in dogma. At the end of his third year, Father Fargis received Holy Orders, in August, 1887, but continued in Woodstock for one year more.

After the completion of his course in theology he

taught science in Jersey City for a year before making his Third Probation. For five years, 1890 to 1895, he was stationed in Georgetown, teaching, and working in the astronomical observatory. Scarcely was he settled down to his new duties than he attacked a problem which was most important of solution, to determine by photography the exact moment that any star passes the meridian, to make the star itself by its image determine the instant of passage. He constructed an instrument, which he called the *Photochronograph,* which astronomers had been looking for since 1849. Those only who are engaged in astronomical work can appreciate the importance and the simplicity of the instrument, and give due credit to the inventor. But Father Fargis had other powers than those of a mathematician or inventive astronomer. Though he may not deserve the name of orator, he was an impressive, forceful and distinctly original preacher, and as a conductor of retreats he left a lasting impression on his hearers. There was but little opportunity for preaching at Georgetown College, and to throw open this field for his activity he was sent to Boston College to teach science and to preach in the Immaculate Conception Church. He labored zealously for seven years, and won much esteem and admiration for himself. For a rest he was sent back to Georgetown for three years more, still teaching science. For two years, 1905-7, he preached, lectured, labored here, and was next assigned to the missionary band with residence at Kohlman Hall, his principal occupation being to give retreats and triduums in Colleges and Academies. He continued this ministry for six years until a paralytic

stroke ended his activity. He fought hard to regain his powers, but it was evident that he could no longer command his native energy of body or keenness of mind. He was given an easy post, that of Spiritual Father in Jersey City, but even that he could not fill to the end of the year. The last two years of his life he spent alternately between St. Vincent's Hospital as a patient, and St. Francis Xavier's as an invalid, no longer able to engage in active work. Inactivity to one of his temperament was a heavy cross, but one which he bore with all the resignation which he inculcated in his retreats. He died on July 31st, 1916.

Father Jeremiah Coleman spent the last days of his energetic life as a member of the staff of St. Ignatius. He was born for energy, and in energy he passed his life until the breakdown. He saw the light first in Brooklyn, son of an Irishman born in England, and of a mother a native of Ireland. If the land of his birth ever influenced the father, the influence failed to reach the son, arrested perhaps in the cradle by the songs and prayers and stories of the mother. He came to life on August 20th, 1851, and was educated in Catholic schools until he went to St. Francis Xavier's College. His father's death prevented him from following his ambition for the priesthood, as he was obliged for the support of his family to conduct their business for a number of years. When financial difficulties were at last overcome, he begged to be admitted to the Society, and his petition was granted. He entered the novitiate at the Sault near Montreal, July 30th, 1874. Many a hard battle he had in his younger days to curb the impetuosity of his ardent nature, and long the battle

lasted, and many were the victories won and rich the merit acquired in the strife. After two years he pronounced his first vows, and was sent to Florissant, Mo., to review his classical studies for one year, after which he went to Woodstock, Md., for philosophy. His teaching term completed, he returned to Woodstock for theology and was raised to the priesthood on August 29th, 1885. In 1887 he made his Third Probation in Frederick, Md., under Father Cardella, and prepared himself for ministerial work, which lasted as long as his activity. He was made Superior of the mission in Whitemarsh for three years, pastor of St. John's Church in Frederick, Md., for nine years, where the easy-going character of the people was a perpetual cross to his ardent Celtic temperament. He worked off some of his surplus vitality in the difficult mission of Jamaica, and found himself a very unwilling subject of Queen Victoria for four years. However, his grudged allegiance in no way interfered with his zeal for the poor, ignorant, colored population. He was assigned to duty at St. Francis Xavier's for three years from 1902 to 1905. By this time lighter work became a necessity, though not a choice. Idleness never found an entrance into his composition. He was given internal work at Woodstock for one year, and for three more filled the post of treasurer at St. Andrew's, Poughkeepsie. Growing asthma deprived him of power to discharge even this light office, and for one year he could do no more than look after his health. His distressing malady occasioned him much suffering, but never took away his unfailing cheerfulness, though it did help to dampen his natural ardor. The last four

years of his life were spent in Yorkville, where he did whatever little work his health would allow within the community and in the parish during his last months. He died on February 24th, 1914, and was taken to Poughkeepsie for his last sleep. He was as straightforward as he was ardent, and to his last day guile in action and indifference to God's law were a mystery of the human heart which he could not penetrate.

CHAPTER XIX.

Last Touches.

After a vacancy of four months, following the death of Father Pardow, a Superior of St. Ignatius Church and Residence was appointed on May 20th in the person of Reverend David W. Hearn. He was actually Prefect of Studies in Boston College at the time of his appointment. He was not untried or inexperienced in New York; for from 1900 to 1907 he had been Rector of St. Francis Xavier's, and his experience and his wide acquaintance were of value to him in his new post. Familiarity with two such churches as the Immaculate Conception in Boston and St. Francis Xavier's in New York would inspire any one with noble aims for such a building as St. Ignatius' Church on such a site, even if he had not, as Father Hearn had, an acquaintance at first hand with several of the noblest cathedrals of Europe. Many of these, dating from the maligned Middle Ages, by their vast proportions, their beauty and richness of ornamentation, are the despair of modern builders and lovers of art. They cannot be reproduced; but they may inspire a lover of the beautiful to do what lies in his power with the means at hand.

Save for the towers, St. Ignatius was finished exteriorly. In the interior much could still be done with means, or could be left undone in default of means. Father Hearn was not the man to sit down and let

things drift during his incumbency. Much had been done by his predecessors; he would do what lay in his power. Taking time to consider what was most urgent, and taking soundings for ways and means to carry out contemplated improvements, he spent several thoughtful months. After a year in office he had his plans well matured, and found encouragement enough, from those who could contribute large sums, to authorize him to begin. His project was an ambitious one, to put in stained glass windows throughout the Upper Church, to get mosaic Stations of the Cross, to ornament the main apse with three large mosaics representing the great events in the life of St. Ignatius, to cover the walls and pilasters of the church with marble in harmony with the frescoed vaults, to substitute marble in the vestibule for the wooden flooring and for plaster on the walls, finally to enlarge the Lower Church, and erect six altars instead of two. The ultimate improvements included more than this; but even this much called for a large stock of faith and hope animated with no small amount of love for the beauty of the Lord's house. Neither faith nor hope nor love went bankrupt even in hard times. In the May Bulletin of 1910 we read:

"Many have been urging for a long time the completion of the decoration of our beautiful church. . . . Many have expressed a desire to help in the work, and frequent inquiries have been made as to the cost of windows, stations and other features of decoration. Before this we could not give a definite answer to these inquiries, but at last we are able to submit an exact statement.

"Three great mosaic panels of St. Ignatius in marble setting are to be placed in the sanctuary behind the High Altar at a cost of 4,000 dollars each.

"Fourteen mosaic Stations of the Cross in marble setting are to be erected on the walls of the church at a cost of 28,000 dollars.

"Two large transept windows, 1,250 dollars each.

"Seven eliptical windows in the bays over the stations. 650 dollars each.

"Fifteen clerestory windows, 225 dollars each.

"In going on with this work we are *entirely* dependent on individual subscriptions, as it would be impossible to undertake it with the ordinary revenues of the church in the face of our present large indebtedness. At the same time we are confident that our people will take a deep interest in this matter and hasten to our assistance.

"Within the past few months two Stations of the Cross have been donated, one by Mr. Hugh J. Grant, and the other by a friend who wishes to remain unknown for the present; and only last week Mrs. William Schickel donated one of the transept windows in memory of her departed husband, the distinguished architect of this church."

The announcements of May 1st contained the following admonition:

"The attention of all is called to a very special page in the Church Bulletin on the completion of our Church Decorations. It is a matter of supreme interest to us all, and we trust and pray that there will be a very hearty response to our appeal." The appeal was not made in vain, for on the Sunday following this an-

nouncement was made: "We are pleased to announce that one transept window and two mosaics were donated during the week, in response to the appeal made last Sunday. We hope to be able soon to announce other similar donations." The hope was fulfilled, for on the Sunday following, on May 15th, we read: "During the past week another station has been donated, and one of the mosaic panels for the sanctuary behind the main altar. This is most gratifying. Half the stations have been donated, and we hope soon to have donors for the others."

Father Hearn, feeling sure of support, determined to begin his improvements with the enlargement of the Lower Church. The Mass at 10:15 was crowded to overflowing every Sunday, and the space was none too large for the growing number of children at the 9 o'clock Mass. Furthermore, it was difficult to accommodate the Priests who should say Mass there during the week. Besides the Main Altar there was but one other, the Blessed Virgin's Altar, in the church. The other side was occupied by a wheezy organ and choir space. A new organ without a wheeze was erected in a bay at the foot of the middle aisle, and the Lower Church was extended back to the full length of the Upper Church by taking in the old parochial hall beneath the sanctuary of the Upper Church. Thus a spacious sanctuary with room for six altars was secured, besides thirteen additional pews through the entire width of the church and space moreover for four extra confessionals, no slight convenience when there is a rush of penitents. The new altars were found an even greater convenience when the writers

of "America" removed from Washington Square to East Eighty-Third Street and were added to the community of St. Ignatius.

The High Altar of Caen stone and marble resting on a dark polished base, and Gothic in style (because originally the church projected was to be in that style), was moved back to occupy the central apse and in like manner the Lady Altar of white marble was moved into the south apse resting against the wall. The superimposed statue of Our Lady is thrown into relief by the decoration of the apse. Corresponding to this altar, a client of St. Joseph donated enough money to erect a marble altar and statue of St. Joseph in the north apse. A flood of light from hidden electric bulbs illuminates these three altars and makes the saying of Mass a luxury as well as an unspeakable privilege. At either end of the sanctuary railing, a bend gives room for an altar. That on the north side is of marble in Gothic style, and is dedicated to the Sacred Heart, a gift of the League; the other, as yet of wood, is patroned by St. Aloysius. The entrance to the Sanctuary is by a large door on the south side, and in a recess beneath a window on the opposite side is an altar to the Holy Souls. With these facilities, as many as two dozen priests can say Mass in the Lower Church every morning. In the south transept there is room for the shrine of the Pietà, behind which are two stained glass windows containing two handsome figures, Our Lady and St. Joseph. On the opposite side is the shrine of St. Rita containing a large marble statue of the saint flanked by smaller statues of St. Vincent de Paul and St. Anthony of Padua. In the windows are two

figures of St. Ignatius and St. Lawrence O'Toole, co-patrons of the church. All the other windows in the Lower Church have stained glass, but without figures.

By November 15th, 1910, the improvements in the Lower Church were completed, and Masses were resumed on that day. For a time, no doubt, the enlarged church had not for many the feeling of coziness and devotion associated with the old place. The conservative mind does not easily accommodate itself even to manifest improvements. The 9 o'clock Mass was restored on week days, beginning with Monday, November 21st, and continued as at present during the school season. The improvements stimulated the generosity of the congregation, as is always the case, so that the Church Debt Collection on the First Sunday of Advent netted the sum of 5,100 dollars, the largest contribution up to that time. The Christmas collection, too, ran 400 dollars ahead of that of the previous year. In his annual statement Father Hearn proclaimed that the receipts surpassed the ordinary annual expenditures by 20,000 dollars, of which 15,000 dollars went for the renovation of the Lower Church and 5,000 dollars to meet the Cathedral tax.

Meantime the Upper Church was not lost sight of. Plans were perfected after discussion, and adopted after mature deliberation. On March 12th, 1911, the following notice was read at all the Masses: "A colored sketch showing the plans for the completion of our church, with marble work, mosaic stations, and stained glass windows, has been placed in the north transept. Another mosaic station was given recently. Only a few stations remain to be donated, and two

grand mosaic panels back of the main altar. We hope that kind friends will soon appear as donors of these beautiful memorials." The interior color decorations, and most of the stained glass, are the work of Alexander S. Locke. They are a credit to his artistic taste, and are the more admired the longer they are studied. Without regard to chronology of inception or completion of separate parts, as various parts were under different artistic workers at the same time, it is proper to detail the work undertaken at the inspiration and initiative of Father Hearn, backed by the donations of generous friends.

Passing by the great doors of solid bronze, already mentioned, but constructed and placed in position at this time, we come to the vestibule, now enlarged by the transfer of the stairway that led to the organ-loft to the northern wall of the church and the northern end of the tribune beside the choir. Coming in from the glare of the street the coloring is restful to the eye and a preparation for the richness of the church within. The floor is of pink Tennessee marble which mercifully hides the stains of inclement weather. The panels are of Cipollino marble framed in Bottacina with insets of other rare marbles. The ceiling is arched, of plaster in heavy relief, the color of which is in keeping with the tones of the marble on the side walls. Gold is also used to bring out the special features of the ornamentation. The general impression is that of bluish gray, rich yet subdued, a fitting introduction to the richer interior.

In harmony with the frescoing of the ceiling with its rich, golden tone, Father Hearn had the walls up

to the capitals of the pilasters covered with rich marbles gathered from Europe and Africa. The base and pilasters were encrusted in Numidian with borders of yellow Sienna; the doors and Stations of the Cross were surrounded with convent Sienna, a greyish marble which effectively broke the rich sameness of Numidian and yellow Sienna. The sides of the bays in the transepts were emphasized by panels of Sienna brecciata framed in Numidian.

Within the sanctuary the color is still warmer than in the body of the church, a result of a judicious blending of Numidian, yellow Sienna, pink Algerian and Convent Sienna. The longer one examines the combination, the more its beauty attracts the beholder. The last touch to the decoration of the sanctuary was the placing of two large statues of St. Francis Regis and St. Francis Xavier in front of the two large pilasters, the first on the epistle side, the second on the opposite or gospel side.

After considerable thought had been given to the subject of the Stations of the Cross and inquiries made among firms competent to do such work in oil or mosaic, and prices of mosaics weighed, good fortune put Father Hearn in communication with the firm of Salviati and Company of Venice, famous for their artistic work and masters in mosaics. The desire to secure an order for a set of large stations in mosaic was so strong that Mr. Camerino posted off to New York to secure the work if possible. Making himself thoroughly familiar with the space, the light and ideas to be reproduced, he made his bid and secured the contract. The work he had to do was entirely original

and entirely unusual. All the figures that recurred from station to station had to have the same raiment, the same features with changing expression and changing postures. But the firm had in its employ an artist of renowned ability who undertook to carry out the ideas submitted to him. He made his first sketches and sent them over for examination and criticism, made the suggested corrections and, on final approval, prepared his work for the mosaic artists. They reproduced, in colored-glass particles cemented together, the exact tints of the painter. The firm were so well pleased with their work that they asked permission to exhibit a specimen in Turin, where the government wanted a display of their productions.

All were so well pleased with the stations sent over that an order for the three mosaics in the sanctuary was entrusted to the same firm. These were just finished when Mr. Paoletti, the designer, was carried off by death. Mr. Camerino writes: "Americans should know that you possess the most perfect and most imposing pictures which have been made in mosaic up to date. We are proud of them and thankful to those whose liberality made it possible for us to possess them."

A donation of ten thousand dollars from a kind friend enabled Father Hearn to satisfy both his taste and his devotion, and to spread that same devotion among the youth of the parish. The Baptistery is decidedly the most striking and beautiful feature in the church. It both projects beyond the line of the building and encroaches on the floor space of the nave. It was desirable architecturally to balance this con-

struction and at the same time to avoid forced ornamentation. The space on the opposite side would serve as a site for an altar, and one peculiarly appropriate for our church. There is an altar to the Saints of the Society, but an altar for the Patrons of Youth, Sts. Aloysius, John Berchmans and Stanislaus, would have its lesson for the youth of our parish that ought not to be lost, if the sermon could be preached in stone. The donation gave voice to the sermon of the altar of the Patrons of Youth. The altar is small like that of the Baptistery, but its surrounding ornamentation helps to correspond in color and in size with the Baptistery. It is surmounted by three statues of the purest Carrara marble, St. Aloysius holding the central position with St. John Berchmans at his right hand and St. Stanislaus at his left. The altar is enclosed within a rich marble railing with bronze doors heavily gilt. The background is of rich Pavonazzo with Sienna borders and insets of red jasper. In color the whole shrine harmonizes well with the Baptistery without slavish imitation, but preserving its own individuality. This is well emphasized by the pilasters upholding the arch and the pillars fronting them. All have rich capitals of heavy gilt bronze, with similar bronze decorations on the flat surface of the pilasters. The two pillars uphold heavy bronze torches symbolizing the lessons which the Patrons of Youth convey to the youth of the world.

When the grand organ by Hook and Hastings was first set up in 1898, it was constructed as usual across the choir gallery, with the effect of shutting off the light of the large central window in the east front of the edifice. The result was a serious lack of light by

day, and at all times a background of unequal resonance for the organ pipes. Father Hearn sought and found a remedy for both defects and added, too, one of the most pleasing decorations in the whole church. The organ pipes were divided and set up in curved lines on either side of the central window running back in a quarter circle to the sides of the choir walls. This left abundant room for singers, gave plenty of light, and the same resonance for all the pipes. A console in the forepart of the choir enabled the organist to keep the singers in view at all times, and to observe the motions of the choir-master.

When it was deemed advisable to place the Boy Choir within the sanctuary, a similar console was erected in front of the Sacred Heart altar, and electric connection was made from the keyboard to the organ in the gallery. This space was shut in by a bronze grill from which hangs a light veil to remove distraction, as well from the congregation on the outside as from the choristers within. The problem of separating the singers so far from the organ is a difficult one to solve, and it does not seem that a perfect solution has yet been found. The singers might revert to the organ loft, but liturgically they belong to the sanctuary.

The uncovering of the large east window called for a decorative effect, and the decoration has been made. A large stained-glass representation of the Resurrection was chosen to give the last touch to the ornamentation of our church. The dominating figure is that of our Lord clad in oriental robes rising calm, beautiful, triumphant from the dead, diffusing light that is strong, but not blinding, from His "Spiritual body." An angel

to His right, but lower and on a smaller scale, holds a triumphal palm in his hand with a look of calm power and joy on his features. The soldiers of the temple in robes of barbaric splendor, so different from the severely simple garments of the Roman soldier, give the artist an opportunity for displaying his powers of combining colors cunningly and with taste. The morning sun brings out wonderful effects in red, purple, blue, green and yellow with ivory and white in such a way that one shades off into another without any garish effect. It is a beautiful monument of affection from a Sister to a Brother.

The need of a Parish House had been long felt, especially since the absorption of the old Parish Hall and Library by the Lower Church, or indeed since the tearing down of the old school. The Library was shifted from the old school to the space now given up to the Lower Sacristy, was in danger of total disappearance when moved thence, and when a new home was provided, it reappeared in diminished proportions. After the purchase for Loyola School of the seven houses west of the school, Father Hearn devoted two of them, Nos. 51 and 53 East Eighty-Third Street, for parish purposes. The Library found a home once more; religious books and other religious articles are kept for sale to the great convenience of the parishioners; for a simple pair of scapulars becomes expensive if it has to be purchased down in Barclay Street, even for five cents. There is a reading room, a meeting room for small bodies of officers, as consultors of sodalities, who would feel lost in the Parish Hall. The Boys' Choir may here meet for play, recreation or rehearsal. An

ordinary dwelling house needs many changes to fit it for a Parish House, hence a collection was announced for June 9th, 1912, and brought in six hundred dollars lacking forty cents. The Ladies' Sodality held a fair in the courtyard for the same purpose in the same month. Furniture was needed and was provided from contributions placed in boxes in the Lower Church in February, 1913. In that month that same year the house was opened on the 16th day.

The last members of former staffs employed in this parish to be called to their eternal home are Fathers Gannon and Singleton. The former spent two years at separate intervals in St. Ignatius Church in 1907-8 and in 1913-14. He was born in Boston, March 31st, 1859, and made his early classical studies in Boston College. In 1876 he was admitted to the Novitiate in Frederick City, Md., on the 5th of August. After two full years of noviceship and two more for classical and English studies, he went to Woodstock for three years of philosophy. Having completed the usual period of teaching, he returned to Woodstock to study theology and prepare for ordination. This took place in 1891.

After finishing his course of theology he was made Prefect of Discipline in the fast-growing College of Holy Cross, Worcester, and at the opening of the school year in 1893 he spent his period of Tertianship in Montreal. In the next five years he was called upon to do a considerable amount of preaching, and its character marked him out for the Missionary Band for which his robust health well fitted him. He was assigned to this strenuous work for four years, the last one as Superior. On the 30th of July, 1903, he

was appointed Rector of Boston College and held that important post until January 6th, 1907. From Boston he came to Yorkville and in 1908 he was transferred to St. Aloysius Church in Washington. There he spent five years before returning to St. Ignatius for another year. The last days of his life he passed at the Gesù in Philadelphia as a worker in the parish. He was an earnest preacher, solid rather than brilliant, and prepared his discourses carefully, as he attached much importance to the duty of preaching. He was carried off suddenly while still in the vigor of life, October 30th, 1916.

Father William S. Singleton, a contribution of St. Lawrence's parish to the Society, was the only one so contributed who was ever stationed here. He was born in New York City on November 25th, 1865. He was a student of St. Francis Xavier's up to his reception into the Society on August 14th, 1883. He made his two years novitiate at West Park on the Hudson, and his juniorate or review of studies in Frederick, Md., for the space of two years more. According to the usual course he spent the next three years in the study of philosophy in the Scholasticate at Woodstock. After five years of regency as a Scholastic he was ready for his course of theology, which he commenced in September, 1895. In the summer of 1898 he was raised to the priesthood and continued his studies for one year more. Having completed his theological course he retired to Florissant, Missouri, for his final formation in the spiritual life in the Third Probation.

After this experience he was engaged for one year in teaching the Junior Scholastics, for two years in

Boston College and one in Baltimore. In August, 1904, he was transferred to St. Joseph's College in Philadelphia, where he remained to the end of his days save for the year he passed as Minister in our residence of St. Ignatius. While teaching or directing the studies in St. Joseph's College he made himself useful to the deaf and dumb in the city and surroundings. During his stay in Frederick, Md., like many others, he became familiar with the sign language in the Asylum there, and afterwards turned his skill and knowledge to good account. His genial, kindly nature and winning smile made the afflicted deaf and dumb feel at ease and docile to the Father's instructions. Pneumonia, contracted in a cold train while returning to Philadelphia from New York, carried him off on December 20th, 1915.

The rise and progress of St. Lawrence's and St. Ignatius' Church and parish from the dance hall on Eighty-Sixth Street and Park Avenue, and the unplastered wooden hut at 46 East Eighty-Fourth Street, have been sketched, however imperfectly, up to the completion of the beautiful temple of God on Eighty-Fourth Street and Park Avenue, from the shacks and shanties of the 'fifties and the two-storied homes of the well-to-do of the 'sixties about a straggling village, to the thirteen-storied apartment houses with their five thousand dollar suites bordering on the richest and most fashionable street in the United States, if not in the world. It is a story of wonderful evolution, of singular devotedness on the part of clergy and laity to give a home in their midst to the Eucharistic God according to their means. It may be that the first home is more endeared to the elders, from its association with

their first religious memories, than is the new temple either to young or old. But the Guest for Whom both churches were constructed is the same, and is as willing to dispense His gifts (if not more so) from the new temple as from the old shrine. Neither abode is worthy of Him, but both excel His first dwelling in the stable of Bethlehem. As he welcomed the poor and the rich, the shepherds and the kings, to His first home; so He invites all, the poor and the rich, the young and the old, to His temple in Yorkville, anxious to pour out on them His abundant blessings. "I came that they may have life and have it abundantly," His own eternal life which He had with His Father before the beginning of the world. He invites all that He may bless and assist all. "Come to me all you who labor and are heavily burdened and I will refresh you."

The invitation thus generally extended has been accepted lovingly and gratefully in St. Ignatius' parish. What marvels God effects in the soul, none but God can know; what the various gifts are which are bestowed on different individuals, and their relative value in producing the likeness of God, we may be privileged to see in the next life; but we cannot know or estimate them here. However, there are not wanting some indications which go to show cooperation with the sweet attractions of God. From the three Masses said on Sunday in 1866, the number has grown to nine at the present time, and even to ten on one Sunday of the month. And these Masses are not said between empty walls or before untenanted pews, but most of them before a dense congregation who attentively listen to instruction or a sermon given at each Mass. On week

Father Hearn

days there are seven Masses, each attended by a fair number of worshipers, especially in the cool months and particularly in Lent and the month of May.

The invitation to frequent and daily Communion issued by the saintly Pope Pius X, has found a response in our church second to few in the Catholic world. It is not easy to speak with certainty about the great centres of devotion throughout the world, yet it has been said that the parish of St. Ignatius and St. Lawrence stands third in the list of communicants. Last year, or from July 1st, 1915, to July 1st, 1916, the number of Communions credited to our community was over 309,000, a gratifying total whether third in the world or thirtieth, and a strong proof of Christian vitality. The account to follow will confirm this conclusion.

Father McKinnon built the house of the Lord and Father Hearn furnished the beauty thereof. As the former constructed a beautiful school for the parish the latter erected a High School for the city and, of course, for Yorkville. To these two pastors the parish owes most. When the Day Nursery was opened and endowment secured, there was but little that Father Hearn could add. He had done more than any of his predecessors. With health already impaired he was sent for lighter work and responsibility to Canisius College in Buffalo. His monuments here will long testify to his zeal, taste, efficiency and popularity.

CHAPTER XX.

Finance.

The story of St. Lawrence and St. Ignatius parish in Yorkville has been woven, in the main, about the construction of the churches and the efforts of the various pastors from 1851 to 1916. But much remained to be said that could not so easily be entwined about that story without spoiling the unity of the narrative; and since the work began, some additional facts have come to light which were not available when the earlier chapters were written. This information is gathered here under the various headings to which it belongs, and will serve to show the progress made in Finance, Education, Charitable work and Spiritual growth, with the fruits in Vocations.

When Thomas Lennon and his companions went to Archbishop Hughes with the deeds of four lots on Eighty-Fourth Street, one hundred feet west of Fourth Avenue, they thought that their problem was solved and difficulties were at an end. Unfortunately their difficulties were just beginning and lasted to the end of their days. All were enthusiastic for the building of a church near their homes, and all promised to contribute generously according to their means; but their means were limited, or non-existent, and promised contributions were never paid. Mr. Lennon advanced money from his own pocket to make up the thousand

dollars for the ground, though he had paid in one hundred dollars as his share. Moreover, he had to pay for the alterations necessary for the celebration of Mass in the dance-hall on Eighty-Sixth Street and Fourth Avenue, and the rent from August 7th to January 1st, 1852. There does not seem to have been any organization in the parish the first year, and a stranger and an invalid was an unlikely man to set one on foot. When a Building Committee was organized on November 28th, 1852, by Father Quarter, Mr. Lennon put in his claim for all expenses incurred up to March 15th, when he paid 54 dollars on a barge of bricks. It amounted to $438.65. Even the richest man of Yorkville could not afford to give so much, and he justly thought it proper to distribute the burden among the congregation. The growing charges for the hall, 12 dollars in August, 25 dollars in September and October and 30 dollars for November and December, made the occupation of the temporary church a necessity. Evidently there was no collection taken up at the first Mass in the parish on August 10th, 1851, but Mr. Lennon was too much of a business man to neglect such a function; so on Saturday, August 16th, 1851, he expended twenty-five cents for the purchase of collection plates and charged the same to the parish amid bills for carpentry 40 dollars, and lumber $49.96 and cathechisms for the children $3.75 to Sadlier. We hope the bill was paid, as the parish was much indebted to him. The church accounts which have come down to us do not go back as far as the 15th of March, 1852. But certainly Father Quarter would not see him burdened beyond his share, nor would the Committee com-

posed of his friends and neighbors and customers be willing to impose on his liberality. He certainly was paid for some of his claim as appears from the books.

The Building Committee, which was in reality a committee on finance, and was composed of Rev. Walter J. Quarter, chairman, Messrs. Lennon, Thute, Murphy, Gallagher, McCarthy and Twomey, held its first meeting on November 28th, 1852. The name indicated the object of the Committee. The members were yet untried, and were ambitious to erect a church such as each one could be proud of, but they had also to find the means. That duty sobered them, and they fell from a 21,000 dollar church to one costing the more modest sum of 15,000 dollars. Plans had to be modified to suit their hopes and the purses of the parish. Bricks, lumber and lime purchased before the birth of the Committee, and resting on the premises, were a source of discord. The bids, contrary to stipulation and expectation, took no account of the material on hand, and wrangling ensued. Finally the bids of Messrs. Berrien and McAuliffe for masonry and carpenter work were accepted, and after a few alterations in the plans, exterior and interior, were made, the construction of the building was hurried to a conclusion. The low price and the hurry resulted in poor workmanship, and repairs were imperative in a short time.

They were a brave body of men and largely endowed with faith and hope. They had a temporary church with seventy pews, not all of which were let, or could be let, even at the moderate rent of those days. The first pews brought in the modest sum of one dollar a month or 12 dollars a year, others brought 10 or 9 or

8 dollars a year. The collection were on the same primitive scale. During the first month of Father Quarter's incumbency, October. 1852, the three collections actually taken up netted but $15.05. Slowly and laboriously they climbed until they averaged about nine dollars a Sunday after a year. The three corresponding collections in the month of October, 1863, twelve years later and two months before Father Quarter's death reached the sum of $22.60 a week. Of course, with such limited revenues, it would be impossible to erect a church, run it and pay a salary to the pastor. The Building Committee must beg, borrow or steal, in order to succeed in their pious design. Stealing being incompatible with their profession, they had to fall back on the more churchly expedients of borrowing and begging. Eight thousand dollars were borrowed on October 21st, 1853, from the Immigrant Industrial Savings Bank, and his grace the Archbishop lent one thousand dollars to be paid when called for. The call does not seem to have been made as yet. In begging, Father Quarter was most successful, and after him came Father Conroy, late of Newark, and temporary assistant, that is as long as the parish could support him. Father Quarter collected from friends, former subjects and from laborers in the Park. The Committee, looking upon the territory between Sixty-Fifth Street and One Hundreth, between Fifth Avenue and the Hudson as a No Man's Land, raked the country clean, and gathered in all the spare coin in possession of the few stray Catholics settled or employed there. The whole territory around Yorkville was divided into seventeen collection districts with a collector for each. The first

extended from One Hundredth to Eighty-Sixth Street between Third Avenue and East River. Mr. Lennon, the collector, covered much ground, though he may not have uncovered much money. However, his delivery wagon made the work lighter for him than it would be for one who was not engaged in selling bread, or in delivering some such necessary commodity. The second district lay between Eighty-Sixth and Eighty-Fourth Streets with the above eastern and western boundaries. Patrick Ware, the collector, had an easy time, as he might ignore the region east of Second Avenue without much pecuniary loss to the church. No canvass of the region below Seventy-First Street was made as there were then no residents there. The seventh district embraced the space between Eighty-Fourth and Eighty-Third Streets from Third to Sixth Avenues. Stephen Flanagan, the collector, was better off even than Patrick Ware, as he covered less ground and probably took in more money. The seventeenth district extended from Tenth Avenue to the Hudson between Eighty-Sixth Street and the parish limit at One Hundredth Street. The unfortunate collector, Patrick McGann, who may have been a settler there, probably saw more rabbits than dimes on his rounds.

These collectors brought in small sums, which helped to swell the richer contributions secured by the clergy. Subscriptions were solicited in church, and payments on these made according to the donors' means. At one of the meetings, Mr. Lennon paid his entire subscription of fifty dollars. Some ladies joined in the good work, and are credited in the treasurer's accounts with small sums. An excursion on the 10th of August, the

second anniversary of the foundation of the parish, netted about 450 dollars. All these means of raising money, added to the regular receipts, enabled the parish to exist. The treasurer, Mr. Denis McCarthy, found many months when his books would not balance, when there was a deficit, which he made up from his own pocket. Mr. John Falvey, Jr., his successor after January, 1856, had similar experiences. The parish was indebted to him over and over again, but he seemed willing to extend credit, no matter how dark the prospects were. And dark indeed they were when the Committee had to withdraw the salary of the assistant, Father Conroy, after about two years. However, fifty dollars a month was given to Father Quarter whenever there was anything to give, a very respectable sum in those days. Very often a good percentage of the salary found its way back as a gift to the Church Treasury. Things kept on improving up to 1857, when trouble began anew. The Building Committee were ambitious to put up a house for the pastor, who up to that time, had been living either on Eighty-Third Street near Fourth Avenue, or on the corner of Eighty-Fourth Street and Third Avenue, whence he had to fly before a fire, or on Eighty-Sixth Street near the present Madison Avenue. The rents, which kept on mounting with each change, would total more than the interest on the cost of a rectory, and as a matter of economy as well as for privacy, a house must be built for the pastor and for an assistant, if one could be supported. Soundings were taken, and a sum of 700 dollars was promised. With this slender hope the work was undertaken and a home was secured, a priest's house belonging to the

priest and to the parish. The reverence of the Committee and of the parishioners for Father Quarter was satisfied.

With the completion of the priest's house there was no further mission for the Building Committee as such, and so their records cease. The first meeting was held on November 28th, 1852, and the last minutes we have record the result of a meeting on September 20th, 1857. The President of the Committee was Father Quarter, who was usually present. The Chairman was Thomas Lennon, as long as he lasted, and a faithful and useful member. After his death (which the minutes do not state) the President occupied the chair. Mr. Denis McCarthy was Treasurer to the end, and Mr. F. J. Twomey, the most faithful member, was Secretary. At the first meeting, besides the above-mentioned, there were present Mr. Thute, who did not continue long, Mr. Murphy, Mr. Gallagher and at the pastor's request, Mr. Thomas Hogan was added to the charter members. He was an active and valuable worker. The bids for the erection of the church include Mr. P. Brennan, among the Committee. He is mentioned in the minutes of January 9th, 1853, and was assigned the sixteenth collection district from Tenth Avenue to the Hudson, from Seventy-Ninth to Eighty-Sixth Street. In the July meeting the name of Mr. Falvey appears for the first time and continues regularly to the end. Later we come across R. W. Roby, Dr. Hassell, Mr. Callaghan, W. Roby, Judge Pearson, Mr. Geary and Mr. Glynn.

At the August meeting we find the members divided into sub-committees as follows: A Committee on

Finance, F. J. Twomey, Dr. Hassell, John Falvey, Jr.; Committee on Accounts, Denis McCarthy, James Gallagher and Thomas Pearson; Committee on (Renting) Pews, Lawrence Glynn, John Geary and J. Twomey; Committee on Repairs and Supplies, Patrick Brennan, John Callaghan and John Falvey, Sr. Before the dissolution the number was reduced to ten by a resignation and a death. The meetings first took place at the home of Mr. Lennon, next in the house of the pastor, and finally in the school-house.

The gradual improvement that took place in the financial condition of the church from growing population, increased collections, and a higher charge for pews, was maintained after the death of Father Quarter. Though Father Mulledy was not a money seeker, or a money getter, the money came in faster than in the days of his energetic and popular predecessor. There were no extraordinary expenses incurred such as crowded the incumbency of Father Quarter, i. e., construction of church, alteration of old church for school purposes, construction of rectory and little vestry, purchase of a house and lot for Sisters of Charity, and alteration of building for use as a school. Father Mulledy could settle down in peace, and let things grow while his able treasurer watched over, and clearly accounted annually for all receipts and expenditures. The Treasurer, Mr. John Falvey, Jr., was ably assisted by the Secretary, Mr. Twomey. Their report for the year 1863, which has been preserved, is a model of clearness and neatness, and shows an almost unbroken financial progress. Still the balance in the church treasury of $339.43. after twelve years, showed

the need of conservatism in spending. Pastor and Assistant, organist and teachers of the school, with coal bills, consumed more than the ordinary receipts. Hence lectures, picnics, excursions, fairs, all were utilized to provide the extra sums needed. On Father Mulledy's arrival in the parish he was waited on by a committee inviting him to deliver a lecture in aid of the poor children of the parish. The lecture was delivered by one of the foremost students of the Roman College in the first half of the nineteenth century, yet the receipts do not seem to have gone beyond one hundred dollars.

When the Jesuits came to Yorkville, the number of Masses was increased, and their salaries seem to have been given to the church, to the manifest benefit of the financial condition. Contributions were solicited for the erection of a much-needed new school. So, as has always happened in the history of the parish, when the congregation saw any construction going on, they became more liberal with their contributions. Of course, money had to be borrowed—fifteen thousand dollars—which, added to the mortgage on the property incurred by Father Quarter, amounting to over 16,000 dollars, increased the burden. But increasing contributions from increasing population enabled the Fathers to meet all expenses and diminish the debt.

Father Moylan, the first independent pastor, in his two years was able to cut off 20,000 dollars of the indebtedness. This it was possible to do because of an appropriation from the State of 5,000 dollars for the school on June 27th, 1868, and an equal sum from the City for the same purpose on November 22nd, 1869,

with 4,500 dollars from the same source on August 11th, 1870, and 203 dollars from Albany.

A mission given by the great Father Damen, S. J., of Chicago, with the proceeds of two lectures and church collections and contributions swelled his receipts to almost two thousand dollars.

When Father Gockeln entered office in 1871, he found largely increased revenues from pews and collections, the latter sometimes reaching over one hundred dollars a week, with extraordinary collections mounting to over five hundred dollars for the orphans, and to over six hundred dollars for the destitute victims of the great Chicago fire. On the other hand the appropriations for our school ceased with a contribution of $3,639,21 in 1871. Five Sisters of Charity and two lay teachers drew salaries every month. A great source of expenses, owing to interest and taxes, was the purchase of several lots on Second Avenue and Eighty-Fifth Street. It continued to eat into the church receipts until sold by Father Treanor. The extraordinary sources of revenue during this administration were magic lantern illustrations of views of Jerusalem and of Irish scenes. The Panoramas, as they were called, brought in on an average 1,000 dollars. A fair in December, 1872, netted 6,500 dollars. The building of the New Cathedral demanded considerable sums from this, as well as from other churches, amounting in one case to 1,000 dollars. By good management Father Gockeln was able to pay off nearly 26,000 dollars, an amount almost five times the total receipts of the church in the first days of Father Mulledy ten years earlier. Yorkville was growing with a vengeance.

Without making any extraordinary effort and resorting to no extraneous means of raising revenue, but satisfied with the pew rents and collections, Father Achard paid off 3,000 dollars from the debt, and left to his successor 65,000 dollars to meet. It was bravely met and overcome, and a surplus left in bank for construction when his lamentable death occurred. A monster fair brought him in $16,611.35, which enabled him to cancel at once 15,500 dollars of his indebtedness. The fortunate sale of the property on Second Avenue for 40,000 dollars diminished the debt by so much, and put an end to the heart-breaking outgo for taxes and interest. A Church Debt Association which he established after the example of a classmate brought in considerable revenue, and his own large-hearted and magnetic character helped to swell the receipts. During this period we meet with a legacy for the first time. Mr. Bartholomeo Blanco left 500 dollars in his will for St. Lawrence's Church, which sum was paid on July 13th, a lucky day, though it was a Saturday, not a Friday. The sum was not large, but it was an auspicious beginning. It was paid over in July, 1878, and was followed on January 21st of the next year by a legacy of $1,424.65 from Mary Conlon for poor children of the parish. The payment of 59,000 dollars of debt in one year relieved the church from an oppressive burden and the pastor from anxiety for the future. A new period was setting in for good.

The first of many rich donations made to the church is recorded in the announcement book under date of January 23rd, 1881. There thanks are expressed to Mr. James Keene for a contribution of 5,000 dollars.

This seems to be a response to the address of Father Fulton to the pew-holders at a special meeting held on January 16th. People were impatient to see Father Treanor's plans for building carried out at once; but as the treasury contained but a small fraction of the required sum, the pastor had to wait for the necessary means. Since then many and generous contributions have been made for the erection and adornment of God's house and for the school, second in importance to the church only; and, though the giver of a widow's mite may be as liberal in the eyes of God and as deserving of a reward as the donor of a thousand, it is proper that some recognition should be given to those who have notably assisted the parish. It would look like a page of a directory to set down all contributors, even could their names be secured; and could they be secured, no one would care to read the list. Hence mention will be made of those only whose donations reach four figures. Inscriptions in the church will record the names of contributors to special ornamentation. Honora Burns, legacy; Miss Eleanora Beaty, legacy; Miss Sarah Mallon, legacy; Miss Bridget McGough; Mr. E. Eyre, 1905-7; Mrs. William Schickel, Mr. James D. Murphy, Mr. James Crowley, Amelia Weir, Hon. W. Bourke Cockran, Mr. Cornelius T. Cronin, Members of the League of the Sacred Heart, Miss McKenna (Sister Maria Concepta); Mrs. Crowley, The Misses King, Mrs. Bruce-Webster, Mrs. John Giraud Agar, Sanctuary lamp; Mr. Paul G. Thébaud, pulpit; Mrs. William Ray, Mrs. Nicholas F. Brady, Mrs. Breslin and sister, Miss Lalor; Annie Countess Leary, Mr. James Higgins, Mr. John McGlynn, Mr.

James C. Brady, Mr. Edmund J. Curry, Mr. John D. Ryan, Mrs. Margaret Egan, Captain John Fleming's estate, Miss Bridget Conway, Mr. Daniel C. Stapleton, and some other generous donors who wish their benefactions to be known to God alone.

How instructive the above list is when compared with the first donation of two dollars from Mr. Joseph Murray, recorded among the church receipts under date of November 7th, 1852, and with the princely gift of twenty-five dollars contributed by Father Quarter on the 14th of the same month! And what a long list might be drawn up of contributors of one hundred dollars, or more, who for want of space must be omitted. Yet the early givers were relatively as generous as the later. The change of times is exemplified by the case of the blacksmith, Kilpatrick, who wanted ground about Lexington Avenue and Eighty-Fifth Street for a dwelling. He paced off the extent required, was told to take more, to take the entire lot, as the price would be the same. He took the part he wanted, paid the price of the whole and built his house. The portion was later sold for 17,000 dollars. Men of the 'fifties might take a present of a lot on Fifth Avenue hereabout, but would scarcely be willing to pay a price for it. It was out of town, too far away from Third Avenue and Eighty-Sixth Street. Another side-light on the difference in times is thrown on our minds by the complaint made in the announcement book for February 22nd, 1874, against those who contribute coppers and postage stamps in the collection for the poor.

Temporary Church and First School

CHAPTER XXI.

Education.

The facilities for education in this territory were extremely limited at the time our parish came into existence. A public school, dating back some decades and serving the youth not only of Yorkville, but also of Harlem and Astoria, occupied a site on the line of Madison Avenue between Eighty-Sixth and Eighty-Seventh Streets. A ward school for primary grades was located on the north side of Eighty-Fourth Street about one hundred feet to the east of Fourth Avenue. One of the teachers certainly, probably both, professed the Catholic faith. As soon as the new church was completed and occupied for divine worship, the old wooden one was changed into a school. The walls were plastered, perhaps for the first time, at an expense of fifty-one dollars, and whitewashed for twelve dollars, in the month of June. According to a note in the handwriting of Father Quarter, the school was opened on the 1st of August, 1854, under lay teachers at the beginning and later under the Sisters of Charity. There is no record of any money having been paid to the teachers at the time. The Sisters came on November 4th, 1854, to open a select school for girls, the parent of St. Lawrence's Academy. Father Quarter, like his brother, the Bishop, had known the Sisters at Emmitsburg and had learned to appreciate their worth when pastor at Utica and assistant on Grand Street. So, as soon as he found

himself free from the care of building he turned immediately to the important field of education. The motherhouse of the Sisters of Charity of the New York foundation, the old Mount St. Vincent, lay within his parochial territory at McGowan's Pass, about One Hundred and Seventh Street and Sixth Avenue. A path led across country from near the church door to the Pass. At the time there was not much liberty of choice in teaching orders, and if there had been, it is probable that Father Quarter would have selected those at his door in preference to any other community. The Sisters were poor, Father Quarter was poor, the people were poor. How could he find means amid a struggling congregation to support a little community of Sisters? Though short in cash the pastor was long in faith and trust in the Providence of God. The Sisters, too, by tradition and by sharp experience, were accustomed to simple fare and hard work. They would be able to live where men would starve, and would be just as cheerful as if they possessed a rich endowment. With strong faith, high hopes and bright faces, three Sisters, Domitilla, Sister Servant, Benedicta and Ignatia (so the record runs in the familiar hand of Father Quarter) came over to found a mission in St. Lawrence's Parish, and took up their abode in the house yet standing and numbered 73 East Eighty-Sixth Street. The foundation took place on the 4th of November, 1854. In the preceding month a collection was taken up for them in the church to pay for the installment. They were rich to the extent of $56.02 at the start. A lecture by Dr. Manahan brought in 50 dollars more, and thereafter the church paid their

rent of 300 dollars a year while they remained in their first home. Tuition fees and music lessons served to provide bread and butter. or bread without butter, as the case might be. On December 4th, just a month after their installation, they began to teach the classes in our first school, the old church divided into a front and rear room. Before taking charge of the school the Sisters had begun to teach catechism in the church, so that they were not strangers to the children. "Whenever they could find some spare moments, they visited the miserable hovels on the 'rocks' in the vicinity, where they found many a sad case of suffering and want."

The apostolic spirit of Sister Domitilla could not rest contented with relieving and consoling the cases of wretchedness encountered among the "rocks." She sought out greater depths of misery and degradation on Blackwell's Island which she frequently visited with a little girl as her companion. In 1857, another field was chosen for Sister Domitilla, and Sister Frances Borgia took her place; but, the work proving too much for her, Sister Domitilla was recalled to Yorkville to preside again over the little community. As there was some complaint against the site or surroundings of the house, the nuns removed in 1857 to a residence on Eighty-Seventh Street near Fifth Avenue. The rent was higher, but the church continued to pay the increased sum of 400 dollars. After a stay of three years on Eighty-Seventh Street, an effort was made to bring the Sisters nearer to the school and to the church. Collections were taken up, and donations, always headed by Father Quarter and generously seconded

[1]Sister Edana's Notes.

by Mr. Crimmins, were received for the purchase and fitting up of a suitable convent beside the school on the present site of the Academy. While the Select School enjoyed a kind of roving commission to educate and refine the upper ten of Yorkville, mostly girls, the parish school, mostly boys, continued to grow with the growth of the neighborhood, and this was rapid enough as the 'sixties advance. The construction of the reservoir brought many men, of whom some were heads of families, to swell the congregation and to swell the school. Sister Domitilla continued in office here as head of the school until the establishment of the Protectory in 1863.

From 1863 to 1870 Sister Anastasia directed the growth of the school, and the growth was a notable one in building and in attendance. As soon as the Jesuits got settled down in the parish and understood its needs, their first care was to provide a more suitable school house. The building was unfit except as a makeshift, the classes were too few and were a distraction one to the other. In the fall of 1866, the Fathers began to call on the congregation for aid to construct a proper edifice for the children under their care, and the many more who ought to be under their care. The house was erected on the site of the old one, and consequently during the course of construction teaching had to be suspended. Within a year the new school was up, and its appearance, contrasted with the old shed, exercised an attractive influence on children and parents alike, to the numerical increase of the pupils. State aid was allowed at the time where equipment and teaching were satisfactory. It was an immense relief

to the parish to be freed from the burden of supporting the school and paying the interest on the school building, as well as meeting the interest of the debt still due on the church. One of the Fathers was principal of the school, and was accountable for its management, and drew the modest salary of fifty dollars a month while the appropriation lasted.

In 1870, Sister Rosina (later the Superior General of the community) succeeded Sister Anastasia at St. Lawrence's Academy. She was instrumental in securing in 1871 a house to the west of the convent, No. 42, as an addition to the Academy. She was called to the wider field of Mount St. Vincent and the government of the whole community in 1874. During her incumbency the parish school had grown so much that additional teachers had to be engaged. As the Sisters of Charity could not furnish them, lay teachers had to be employed, and have been continued ever since then, though many more Sisters have been added. The first appearance of the children at an entertainment produced such an impression on the public that persons unacquainted with the school could hardly be persuaded that they were not Academy girls. The early reputation has kept on growing with advancing years, as the parish can testify. The charge of Sisters in our school as well as of those in the Academy was placed on the shoulders of Sister Sebastian in 1874. As the school grew, so did the Academy in her day and under the administration of Father Achard; for they entered into office and retired from it at the same time. Sister Teresa Josephine was Sister Sebastian's successor, and remained in office until her death in 1887. She had

under consideration at the time of her decease plans for a new Convent. For both the community and the pupils were on the increase, and as times were on the mend after the panic of 1873, contributions might be expected to flow in more rapidly and more abundantly after the lean years of stringency. What death prevented Sister Teresa from doing was effected by Sister Mary Reine. She left behind her the present structure, and crowned her administration when she had the Academy incorporated in Albany under the Regents as a High School in 1898.

Two attempts had been made between 1870 and 1880 to begin High School classes in connection with the parochial school, but the time was not yet ripe and the project fell through. The study of Latin was distasteful, apparently, to the boys, and the payment of tuition, however small the amount, was sure to be obnoxious to the majority of parents. This was made evident when it was sought to get a small fee from parents who were able to contribute for tuition in the parish school. After the withdrawal of the appropriations made by the State and city, and the increase of the pupils demanding an increase in the number of teachers, the support of the school became a considerable drain on the revenues of the parish. To meet the growing expenses a bill was sent to all the parents for contributions, and was expected to be returned, with or without a tuition fee. The poor were not expected to give anything, and were so informed; yet their feelings were spared. as all were billed alike. As the financial results were unsatisfactory, not worth the time and the trouble expended, the practice was dropped.

From 1879 on, when the efforts of Father Treanor and the cooperation of the parish (won over by his magnetism and zeal) removed the monetary strain on the parish, paid off the debt and left a neat sum in bank, there was no more difficulty, at least for about thirty years, in maintaining the school in ever increasing efficiency. Even now, when the debt incurred for the new building is very large, the friends of Catholic education make it possible to carry on the school in first class style and with first class results. The rooms are well filled with bright and ambitious children, and the Regents' certificates won by our pupils are a compliment to the teachers, and a source of gratification to the parents and to the clergy.

Our first offshoot, St. Vincent Ferrer's parish, with its daughter parish of St. Catherine, established a school at the earliest possible moment and the present results, as tested in the Regis High School, show the remarkably good work performed by the Sisters of St. Dominic. The other parishes established in our early territory, St. Monica's, Our Lady of Good Counsel, St. Jean Baptiste, except St. Francis de Sales, have each established flourishing parochial schools, and all are well attended. It is expected that the latter parish will have a school of its own in the near future.

Besides St. Lawrence's Academy another intermediate school for girls was opened by the Sisters of Mercy on their extensive property on Madison Avenue and Eighty-First Street and continued for a short time. But in order to make room for some two hundred homeless children, wards of the city, the Sisters closed their Academy and housed the waifs. It was an act

of charity well worthy of the daughters of Mother McCauley, and one that deserved a warmer recognition than it has met in recent days. This was not the only occasion that the Sisters of Mercy gave up an Academy to devote their energies to caring for the destitute, but with such exercise of charity our work is not concerned, however edifying and attractive in itself.

The Marist Brothers opened in 1892 an Academy for boys on Seventy-Seventh Street and Lexington Avenue. It is under the patronage of Saint Anne, and affords the boys of the parochial school attached to the French Church of St. Jean Baptiste, and boys of surrounding parishes, an opportunity of pursuing their studies of High School grade under Catholic and devoted teachers. At an important period of their lives they are shielded from the dangers of doubt that may easily arise from contact with non-Catholic and non-Christian companions, and they are further grounded in their religion by the Fathers of the Blessed Sacrament, who serve the Church of St. Jean Baptiste. The number of students in attendance is about three hundred.

An event of importance in the educational history, not only of our parish, but of the whole city of New York, was the opening of the Regis High School on September 14th, 1914. Two hundred and fifty graduates of the parochial schools of the city were admitted to the first year of the course. No one was received who had not a Regents' certificate showing an average of eighty per cent. in each and all studies. The number of applicants was so large that the standard had necessarily to be raised in order not to exclude the

brighter boys. They could best profit by the course, and, other things being equal, they should have first choice. As education at the Regis is entirely free, the desire to avail themselves of its advantages must necessarily act as a stimulus on the boys in the higher grades of all our schools, and, without doubt, it will spur on the schools themselves to get as high a representation as possible on the roster of students. The influence may become wider still; because results achieved in one school will animate other schools, too, though far removed from Regis, to accomplish similar results.

The building fronts 123 feet on Eighty-Fourth Street and 166 feet on Eighty-Fifth Street, having a depth of 200 feet from street to street. It is five stories high, contains over fifty class rooms, all thoroughly lighted and capable of thorough ventilation. The front on the Eighty-Fourth Street first floor is taken up with offices of the Principal and Vice-Principal with their waiting rooms and a clerk's quarters. A corridor runs to the north section on the east side flanking a ball-court that occupies two floors from the basement. On the west side of the first floor there is a noble Sodality Chapel with frescoed ceiling, and walls encrusted in rich marble, the whole lighted by four large stained glass windows. Heavy walnut pews and two confessionals of the same material temper the brightness of the handsome marble altar and the bronze sanctuary railing. The atmosphere is one of deep peace and religious solemnity. Extremes of lightness and heaviness are happily avoided and there is nothing but good taste, and an invitation to devotion.

The middle space between the two fronts and the

chapel and hall is a courtyard open to the sky, a playground in recess time, and a source of light for the class rooms on all sides. Two floors on the north side of the building are occupied by the hall which has a seating capacity of about 1,600. A large gymnasium in the basement affords means of exercise in all weathers and a shelter on inclement days. The roof is constructed in such a manner as to allow opportunities for recreation in fine weather.

The Sisters of the Congregation of Notre Dame of Montreal came to take charge of the teaching of the French Canadian children belonging to the Church of St. Jean Baptiste. In their first year, 1886, they had ninety pupils who by this time have grown to about five hundred and fifty. At the same time they opened an Academy in a single house and registered fifty girls the first year. The number has gone on increasing until now there are over one hundred and sixty in all. The Academy and the community house are located at 137 and 139 East Seventy-Ninth Street. Their first Superior, Sister S. Celestine, watched over the nascent institute for fourteen years. Sister St. Pierre is in charge at the present time.

The Ursuline Sisters, daughters of St. Angela Merici, in the prosecution of their work of teaching girls, opened an Academy on Park Avenue and Ninety-Fourth Street in the month of January, 1897. and changed to Ninety-Third Street in 1899. Here they remained until 1911. In September of that year they took the school of St. Angela's parish under their charge, and, to have a home for the school Sisters and those of the Academy together, they moved the

Academy to the unoccupied territory of the Concourse and One Hundred and Sixty-Fifth Street, where they are pursuing their sacred calling.

A girls' High School is a desideratum for our section of the city, and, when it comes, it will draw students from St. Vincent's to St. Cecilia's parish, as no one parish could supply pupils enough, as no one parish could supply an endowed school for its own girls of High School grade. When can they combine, or when will the endowment take place?

CHAPTER XXII

Works of Mercy.

The first institution of Mercy established in our midst was the Orphan Asylum inaugurated by the German Catholics living principally in St. Alphonsus' parish. They chose by preference a country site for seclusion and pure air. They found both by the purchase of the Gracie Mansion on Eighty-Ninth Street and Avenue A and its surrounding property. The purchase price was 22,500 dollars. On March 25th, 1859, the asylum was formally opened in the presence of a large crowd both from the city and the village. The struggle to support the orphans was a long and hard one. But charity, thrift and perseverance won the fight. A charter from the legislature placed the management in the hands of a body of Catholic laymen who succeeded, after many efforts, in collecting an endowment fund, and secured an appropriation of two dollars a week for every child committed to the asylum. They enlarged the plant to its present generous proportions, and made the chapel, up to the building of St. Joseph's Church in 1874, a centre of worship for the German Catholics of Yorkville. The care and tuition of the children is under the Sisters of Notre Dame of Baltimore. As the asylum from its inception to the present has served the city at large, rather than our parish, it is needless to dwell longer on the theme.

The first purely charitable organization in the parish

was a branch of the young Catholic Friends' Association. The minutes of its first meeting, November 24th, 1861, are missing. Those that have come down to us are dated January 19th, 1862. Its object was to canvass the parish in order to find out the number of children, to get them to attend Mass and Sunday School, and to supply shoes and clothing to those who needed them in order to comply with the obligation of hearing Mass, and to obtain necessary religious instruction. The enclosed extract is taken from a fly leaf of the book of minutes of the Society. "The following persons have been selected to canvass the parish to ascertain the number of Catholic children therein, and their condition, that steps may be taken to encourage them to attend Sunday School."

Charles Sheran James King	From 65th Street, North Side to 79th Street, South Side
Patrick Sullivan James Boyle	From 79th Street, North Side to 82nd Street, South Side
William Bradley Patrick Kinney	From 82nd Street. North Side to 83rd Street, South Side
Thomas Beaty Thomas Gallon	From 83rd Street, North Side to 84th Street, South Side
Michael Falvey George V. Mullan	From 84th Street, North Side to 85th Street, South Side
John Sullivan Cornelius Driscoll	From 85th Street, North Side to 86th Street, South Side
Bernard McCabe Michael Malin	From 86th Street, North Side to 87th Street, South Side

Ronald McDonald Michael Bergan	From 87th Street, North Side to 88th Street, South Side
Mathew Fogarty Michael Halloran	From 88th Street, North Side to 90th Street, South Side
Bernard Fitzsimmons Thomas McGovern	From 90th Street, North Side to 92nd Street, South Side
James T. Roby Martin Shelly	From 92nd Street, North Side to the balance of the parish.

Here are many new names not contained in the list of the Building Committee of ten years earlier, and the territory to be covered is much more restricted owing to the growth of the parish in the meantime. The work of the Association was productive of good, if we are to judge by the number of pairs of shoes and the amount of clothing given out. The first President was Captain Twomey, the Secretary, Joseph Coffey and the Treasurer, R. W. Roby. A source of revenue was contribution or dues by the members, a more prolific one was a lecture by Father Mulledy on his arrival in the parish, netting near 100 dollars, and better still a picnic to Jones' Wood. In the Treasurer's report for the year 1862, the second item is a bill (Dec. 12th, 1861,) for thirty pairs of shoes at 37 1-2 cents a pair. The Civil War had not yet begun to run up prices. The next item will excite the envy of our St. Vincent de Paul Conference; it is for sixty pairs of shoes at 23 cents a pair. The total amount disbursed the first year was $453.30. The money expended went to purchase 715 pairs of shoes, 15 pairs of pantaloons, material for dresses and other like needs. It seems that

Captain Twomey fell ill during the year and was obliged to resign. The President's report is made by R. T. Kelly, who probably had been Vice-President.

In the meeting of January 25th, 1863, Mr. Robert McGinnis was elected President; Mr. Thomas Sullivan, Vice-President; James T. Roby, Secretary; R. W. Roby, Treasurer. The same charitable work was continued with increasing prices and increasing receipts. The last meeting, held July 30th, 1865, was convened to accept the resignation of the President and to elect someone else in his place: neither end was fulfilled, nor was a motion carried to hand over the funds in the treasury to Father Mulledy. The Chairman declared the motion unconstitutional. Presumably he looked upon such action as virtual suicide. The meeting was probably a heated one, and an adjournment was carried after a second motion to that effect. The last word in a very interesting account of a really charitable organization is the name of Robert McGinnis, Jr.

The following minutes of the first meeting of the Conference of St. Lawrence, Society of St. Vincent de Paul, will go far to explain the cessation of the meetings of the Young Catholic Friends' Association, and why the Association was dissolved:

New York, Dec. 24th, 1865.

At a preliminary meeting held in the school room attached to St. Lawrence Church, convened by the late Pastor, the Rev. Samuel Mulledy, for the purpose of organizing a Conference of the Society of St. Vincent de Paul the following persons were present, viz.:

E. V. Fargis, C. Donahoe, T. Crimmins,
E. J. Murray, M. Reilley, T. Falvey,
G. V. Mullin, T. S. Haughey, M. Cordiel,
P. Kelly, F. Twomey, T. Hughes,
Robert McGinnis, Jr., T. Scanlon,
J. Welsh, T. Fitzgerald,
J. W. O'Connor, H. McMullin,
J. Sullivan, , K. Kavanagh.

On motion, Edward V. Fargis was declared unanimously elected President of the Conference of St. Lawrence. Subsequently, T. S. Haughey was appointed Vice-President, Robert McGinnis, Jr., Secretary, and Edward J. Murray, Treasurer. There being no further business, the meeting adjourned.

ROBERT McGINNIS, JR.,
Secretary.

Father Mulledy, a few weeks before he was called to his reward, wishing to broaden the charitable activities in the parish and to extend aid not only to the young, to enable them to attend Mass and Sunday School, but to every person young and old in destitute circumstances, resolved to found a Conference of the Society of St. Vincent de Paul in Yorkville. It could do, and would willingly do, all that the Young Catholic Friends' Association aimed at; and would extend its relief to every form of need, corporal and spiritual—the latter directly, when possible, and through the clergy, when a priest's ministrations were necessary. It was clearly to the interests of the parish that a Conference should be established. It was equally clear that the earlier society performing a meritorious work

was not willing to efface itself if permanence were consistent with unity and edification. Edification prevailed in the long run. Some of the members of the Young Catholic Friends' Association bowed to the will of the pastor, and to the greater good of the parish; others were satisfied to make contributions when parish needs called for support, but abstained from active work.

Thus was inaugurated a movement which has resulted in untold good during the last fifty years. Not only have the members of the Conference of St. Vincent de Paul supplied shoes for those who needed them and clothes, too, but also food and fuel and house rent, when necessary. They have kept countless families together when, without their aid, children would be separated from parents; they have procured work for the unemployed; they have kept parents together; they have brought backsliders to the Sacraments, and many Protestant parents to the faith. They have been from the beginning a potent influence for good, have been regular in attendance and generous contributors in money to their own treasury. They have sacrificed their time and conveniences, without hope of temporal reward, to the necessities of others. From the very inception of the Conference the attendance has been notable, and careless members have been mercilessly dropped from the roll of members. What they are now, apostles of charity, they have been from the beginning, and their records are a proof that to be a member of the Conference one must be regular, unselfish and self-sacrificing for the benefit of the poor, the representatives of Christ. Who can tell the contribu-

tions made in the last fifty years, the wants supplied, the misery relieved, the homes preserved, the hungry fed, the harborless harbored, the naked clad, the families preserved in union, the dissidents reconciled, the careless brought to the practice of their religion by the visits of the Brothers of St. Vincent de Paul? Christ is the book-keeper. He knows it all and He will repay, and all the more because the work has been done silently, without parade, without sounding of drums, like His own merciful deeds.

It might be interesting to detail the officers of the Society for the space of fifty years, from Fargis to Fargis, from father to son, but it would scarcely harmonize with the spirit of Ozanam to blazon the names of those who wished their good works to be known to the Omniscient alone. Hence, we pass by the roll of officers in silence, as they performed their charitable works in silence, for the love of God, expecting no human, no temporal reward; but looking to God for reward, if recompense for their charity ever entered their minds. It is proper, however, to chronicle that the parish was always behind them, appreciated their works and supported them by contributions.

Of the communities engaged in works of mercy in this parish the first to arrive were the Sisters of the Good Shepherd. They sought larger quarters and greater retirement than was possible in their contracted home on Fourteenth Street. For the success of their work silence and retirement were a prime necessity; for they had to preserve from danger and temptation young girls of wayward disposition, those whose home life was an insufficient preservative against surround-

ings that constantly invited ruin; they had to lift up those who had fallen by the wayside and stained their baptismal robes with a stain that, in the eyes of a hypocritical world, is irremovable; but which a merciful God will make as white as wool, even though it had been as red as blood: they had provided a home of prayer for those among their charge whom the Lord, as in the case of Magdalene, called to a life of prayer and penance and love; finally they needed quarters for those also, who, thoroughly converted and knowing their weakness, feared to trust themselves amid the known temptations of a seductive world, and preferred to end their days among those who had watched over them, bore with their many defects, nursed them back to grace, and never pointed at them with the finger of scorn, their loving, tender, patient Mothers.

These devoted religious found what they were looking for in the Prime property on Ninetieth Street and East River—good air, privacy and silence. Little by little they enlarged their plant from the original mansion to the present imposing, though plain, structures facing on Ninetieth and Eighty-Ninth Streets, Avenue A and the East River. For thirty years they were aided in their Christlike work by the Jesuits, who heard the confessions of nuns and of inmates, preached to them, gave them retreats and tridua and conferences, and prepared the dying for their last battle against Satan and despair. Great was the distress in 1892 when the Jesuit confessors were removed. Superiors concluded that the time had come when St. Ignatius' legislation against the regular hearing of the confessions of nuns should be enforced. There were, by this

time, priests in abundance in most countries to act as regular confessors for religious, without calling upon Jesuits to act in that capacity; for the latter should be ready at a moment's notice to go whithersoever necessity demanded, and should not be tied down to a chaplain's or a confessor's post. Providence has so arranged it that the Sisters have not suffered by the change. They have an experienced and zealous confessor to call once a week, and they have a Jesuit as extraordinary four times in the year.

The number of vocations to the Good Shepherd from St. Lawrence and St. Ignatius' parish is a testimony to the strong appeal which their work makes to the young women and girls of Yorkville. The cloistered life is not nowadays alluring to the young, accustomed from the cradle to seek enjoyment everywhere; yet the long line of vocations is second only to that which contains the names of those who have followed their teachers in the school and academy of the Sisters of Charity. It is not the view or busy commerce of the river which attracts; because most of the day, if not all day, the river is shut off from the gaze. Pure love of God and sympathy with the outcast are the magnets which attract apostolic souls to the Good Shepherd. Who can tell the number of souls they have been instrumental in sending to Heaven from the infirmary? Who can guess the number who have returned to the world perfectly converted? Who can tell the number preserved from sin or consecrated to heroic sanctity by prayer and penance? Some have gone astray in spite of a pure home and its sacred shelter. It must be so. There was a "Judas in the class of Christ, yet we

rejoice to recount the heroic death of the eleven rather than the treason and despair of the one."

"On May 14th, 1866, the corner stone of St. Joseph's Industrial Home was laid by the Rev. William H. Clowry, Ecclesiastical Superior of the Community, whose Mother-House was St. Catherine's Convent of Mercy, 35 East Houston Street. Erected on ground granted by the city in recognition of the services of the Sisters in the military hospitals at Newberne and Beaufort, North Carolina, during the Civil War, it was primarily intended for the protection and education of the daughters of the brave soldiers who gave their lives so freely for the emancipation of an alien race.

"The building is of red brick, five stories in height, and originally afforded accommodation for three hundred inmates, later additions increasing this capacity. To the kindly gift of the Jesuit Fathers the children of to-day owe the fine luxuriant shade trees under which they recreate, sent as saplings by Rev. Father Moylan, S. J., of happy memory.

"On the feast of the Nativity of the Blessed Virgin, September 8th, 1869, the Home was solemnly blessed, and thrown open for the reception of its eager friends. High Mass was celebrated in the modest little chapel at 10 o'clock by Rev. William H. Clowry, and the hearts of the good Superiors, Rev. Mother Augustine McKenna, Mother Austin Horan, Mother Joseph Devereaux, Mother Alphonsus Smythe and the Sisters could rejoice in the Lord for His bountiful answer to their years of prayer for the establishment of this holiest work of mercy. After the benediction of the

Blessed Sacrament, which followed the august Sacrifice of Mass, Mother Alphonsus Smythe was installed as the first Superior.

"On the 24th of September, 1869, the feast of Our Lady of Mercy, about one hundred young girls were transferred to St. Joseph's from the House of Mercy (Houston Street) and also thirty little girls under ten years of age, until this date maintained at the Home on Second Avenue, established by Mother Augustine MacKenna on November 21st, 1860, and supported by private contributions, chiefly from the members of the Sacred Heart Sodality (Houston Street). From 1869 until 1876 St. Joseph's Home gave shelter, food and education to many hundreds of the city's destitute children, receiving *no* financial aid from the city or State, ways and means of support being provided by the efforts of the community and its friends, and the income derived from St. Agnes' Academy, a boarding and day school. This was conducted for some years in one wing of the building on Eighty-First Street, and was removed to Baldwin-on-the-Hudson in 1876, to make room for the children, boys and girls, committed to the Sisters' care by the city, when the law commanded that its dependent little ones should be brought up in the religion of their parents.

"The history of St. Joseph's from the beginning in 1869 to the present year of the Lord 1916, is nobly written in the Book of Eternal Life, where the good Sisters of Mercy shall find the reward of their sacrificial labors, and hear the sweet "Welcome Home" from the lips of the Master, for Whose sake all the trials and anxieties involved in their motherly care of

the children have been cheerfully, nay heroically endured."[1]

Over and above the permanent camps for the treatment of the sick in our midst such as the Presbyterian and German and Misericorde Hospitals (of which the latter alone is under Catholic management) a flying column of religious devoted to the care of the ailing settled in our parish on the 19th of July, 1889. They are the Sisters of Bon Secours, residing at the northeast corner of Lexington Avenue and Eighty-First Street. The colony of religious, composed of two members, Sisters Madeline de Pazzi, Superioress, and Ambroise, came from Paris on the 15th of February, 1882, and found hospitality for about two months at the Foundling Asylum under the Sisters of Charity on Sixty-Eighth Street. They began work immediately, taking care of the sick in their homes, according to their vocation, and when they secured a house of their own, 146 West Twenty-Second Street, they moved and remained there until May 1st, 1884. As the house was inadequate, owing to the accession of several other members from France, they sought new quarters at 152 East Sixty-Sixth Street, which served them for five years, or until their spacious convent in Yorkville was ready. They are trained nurses, with the traditions of the hospitals of Paris, they are trained religious, with the best traditions of Catholic France, and they are trained catechists, too, their manifold skill enabling them, while caring for the body, to nurse back the sick soul to faith and contrition and patience, and to hope in the mercy of God. What a boon they have

[1]Condensed from the account supplied by the Sisters of Mercy.

been to many a sick mother left alone in pain and solitude, while the daughter is away down town earning enough to keep body and soul together, and to pay for the little corner called home.

On March 10th, 1913, they were invited by Father Hearn to take charge of the Day Nursery at 142 East Eighty-Second Street, which charge they accepted, and continued to manage the new nursery on Eighty-Fourth Street from its opening until February 2nd, 1917, when they were succeeded by the Sisters of Charity.

A large portion of humanity is so taken up with scrutiny of the crimes and miseries and unsightliness all around, that they have little time, perhaps little inclination in some cases, to notice and examine and record what is bright and cheering and hopeful and edifying in their environment. There is untold good accomplished by Catholics which even Catholics do not perceive. Following the counsel of Christ to keep from the left hand knowledge of what the right hand is doing, Catholic workers have no drum to beat, no statistics to publish, to call the attention of the world to their good works. This is particularly true of the activities of the Helpers of the Holy Souls. These are a community of religious who came from France to New York in 1892. Their first home was in 27 Seventh Avenue, which they occupied for three years and then emigrated to larger quarters at 112 East Eighty-Sixth Street. Their work and their friends have so multiplied here that they have lately been enabled to begin the construction of a convent more suited to their mode of life than they could find in remodeled dwelling houses. Their peculiar aim is to pray, suffer, and

work for the souls in Purgatory. Besides laboring for their own perfection, like all other religious, they take to themselves those words of Job as applied to the suffering souls: "Have pity on me, have pity on me, at least you, my friends." So, for the holy souls they pray and get others to pray; they labor in visiting and comforting and relieving the sick, even to the performance of the most menial duties, in preparing them for the Sacraments and for death. They instruct inquirers in the doctrines of the Church and get them ready for the Sacraments and gather into afternoon classes children from the public schools who have grown up in ignorance of the Faith; and in the evenings they devote themselves to working girls for instruction in religion, with recreations agreeably thrown in when they will do most good. They are a strong antidote to the efforts so largely made to attract children to Protestant Sunday Schools and churches. Their charity and self-sacrifice in the homes of the sick and the poor are rewarded by numerous recruits to the catechism classes; and the genial welcome there and the invaluable instruction received turn these recruits into apostles for others. Thus the work goes on in ever widening circles.

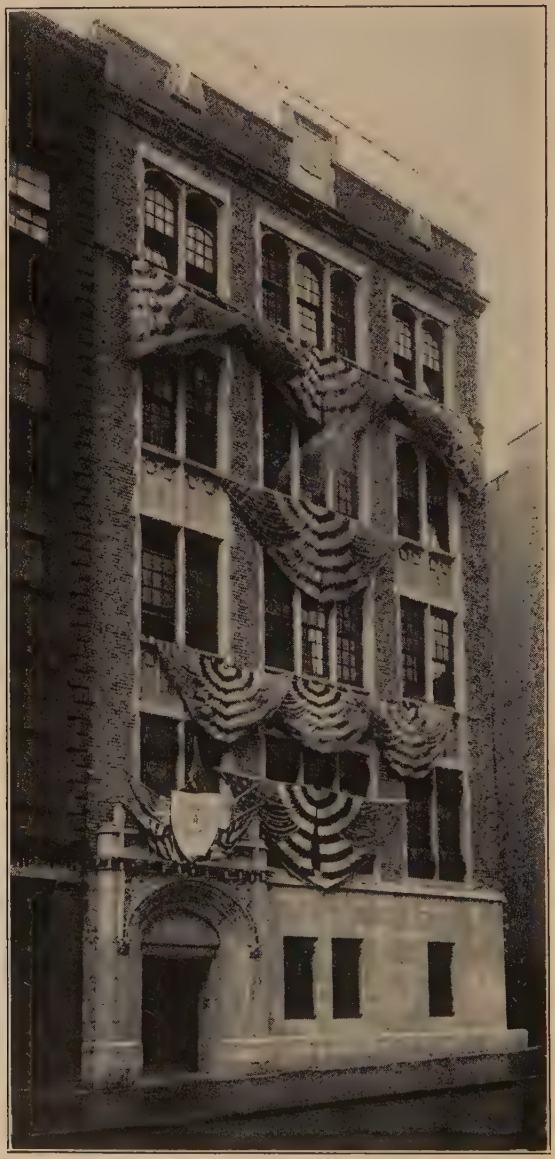
The Day Nursery.

Two ladies interested in the care of children, and anxious to aid struggling mothers, asked permission of the pastor to start a Day Nursery within the limits of our parish. His Grace, the Archbishop, was favorable, and consequently the permission to open the house was given. As, however, such work was intimately connected with the church, the Archbishop desired that

it should be immediately under the supervision of the Fathers, and owned by them exclusively, that is, by the corporation of St. Ignatius Church. The burden of 10,000 dollars additional debt was shouldered. On the 10th of June, 1910, the work was begun at 243 East Eighty-Second Street, and Father Scott was given the direction of the project. He succeeded in securing the interest of a number of ladies and organized them into a Ladies' Auxiliary Society with dues of 10 dollars per annum. It was a small endowment, but aid came from many sources; food and groceries and other supplies from surrounding merchants, proceeds of concerts and contributions from other familiar sources swelled the receipts.

After two and one half years of existence the management of the Day Nursery was entrusted to the Bon Secour Sisters, who, as religious and trained nurses, were calculated to give the best results. They entered on their new duties on March 10th, 1913. The orphans have always appealed strongly to the Catholics of Yorkville, so that even in the periods of severest financial struggle the collection for the orphans was most generous. Influenced by the same spirit of charity the Auxiliary Committee was doubled in number, and the members added the product of deft fingers to the dues taken from easily opened purses.

The sympathy of Mr. Nicholas Brady was enlisted in the work, and as he is accustomed to big things, his sympathy took on big proportions. He promised a new site and purchased it—240 and 242 East Eighty-Fourth Street—and on it he erected a magnificent five story building fitted out with every requisite for a Day Nursery. It was occupied by the children and the



Day Nursery

Sisters on June 10th, 1915. On July 12th, 1915, Father Hearn received the following letter. which explains itself.

Reverend David W. Hearn,
Church of St. Ignatius Loyola,
New York City.

My Dear Father Hearn:

I beg to offer to the Church of St. Ignatius Loyola the building at 240 East Eighty-Fourth Street for a Day Nursery in memory of my father, Anthony Brady. The only condition I make is that none shall be denied the use of its facilities on account of race, creed or color.

It is my intention to support this nursery during my life time, and leave an endowment commensurate with its needs thereafter. Yours truly.

N. F. BRADY.

Fireproof throughout, equipped with the latest lighting, heating and ventilating devices, the new Nursery was built to accommodate 200 children. Passing through the imposing portal the visitor is shown into the reception room to the right of the entrance hall, beyond which are the children's coat room and the doctor's office, where three times a week the children's little ailments are treated by a visiting doctor, and any nascent disease immediately detected. At the rear are the kitchen and laundry, complete with labor-saving machines of the latest invention. The exquisite little chapel with its sacristy is on the first floor, and its stained glass windows and mural decorations are but

the first evidences of the good taste which prevails throughout the building. The altar is white marble with an artistic and devotional statue of Our Lady in the same material, as its central figure. Similar statues on either side are of St. Aloysius and St. Agnes, Patrons of Youth and Innocence.

Immediately behind the sacristy is the dining room, lofty and spacious, with large tables for the Sisters and school children, and tiny little round ones, with miniature chairs to match, for the tots. On the floor above, over the dining room, is the infants' dormitory, where white is the prevailing color—white beds, white chairs, white safety railings, and even white rocking-horses. Moreover, in this department, the Sisters wear white habits instead of black. In a room adjoining the dormitory are kept the latest conveniences for bathing the babies, heating water, sterilizing milk bottles, etc. On the same floor at the front of the building, are a more formal reception room and, opening from it, the sewing room, where three sewing machines and a closet full of supplies await the zeal of various charitable ladies who come occasionally to sew for the children. Going up one flight higher, we reach the Kindergarten, where most of the active work of the day is carried on. A tiled fireplace that is a delight to the artistic eye, and mural medallions of the Della Robbia style help to make the room exceedingly beautiful, and in its other furnishings everything has been done with an eye to the children's comfort and instruction. On this floor, the front of the house is given over to two sleeping rooms for the Sister and a linenroom, while over these again are the servants

rooms. The roof is equipped with a small private enclosure in front for the Sisters, and at the back a large playground for the children.

A last word on the charitable institutions in the parish should be said about the flight of the New York Protectory, which was interrupted by a short stay in Yorkville, an unfortunate stay, on the way to Westchester. The quarters of both sexes downtown were so restricted that an enlargement was imperative. This section seemed healthful and was comparatively unoccupied, with real estate moderate in price. The Board of Directors of the Catholic Protectory procured a site on Fifth Avenue and Eighty-Sixth Street, south side, for the boys and their teachers, the Christian Brothers. They came in May, 1864, and fell to the care of Father Mulledy. Scarcely had they settled down before an epidemic of typhoid fever broke out and prostrated a large number of boys. Fortunately one only died, but the teachers were not so lucky. The pumps might serve safe water to a family here and there, they could not supply a large institution. In a little over a year they left us and settled in their great home at Westchester. Scarcely were the boys housed in their temporary home amongst us before an appeal was made to the charitable ladies of the parish to assist in repairing the clothes of the poor lads of the Reformatory. We have no records of the response made to Father Coyle's appeal.

The girls whom Sister Domitilla planted on the same street near Second Avenue were more unfortunate than the boys. An epidemic struck them also, and took off some of the girls and Sister Domitilla herself. The

malady seemed to have contaminated the house; for when later used as a school building, the epidemic broke out afresh, and the place had to be abandoned. Infected clothing from the island is supposed to have originated the epidemic.

In 1907 the Mission Helpers of the Sacred Heart, whose main work is instruction of deaf mutes, colored children and inmates of almshouses and prisons, were obliged for financial reasons to give up their home at 221 East Seventy-Ninth Street. The building was occupied in September of that year by Sisters of St. Zita as a branch house of their home on Fifty-Second Street. It is a shelter for homeless respectable women, a refuge for a night or a month for such as are without a refuge of their own. The place is free of charge to the inmates and is supported by alms and the proceeds of a laundry conducted by the guests under the supervision of two Sisters. Doles of bread generously donated by neighbors are given out to poor men who are unable to support themselves. These doles had been distributed to such numbers on Fifty-Second Street that residents about the Home complained of the undesirable loiterers around that neighborhood. So it has come to pass that another charitable work is located in our parish.

CHAPTER XXIII

Religious Growth.

In the early announcements of the church, and in the words of those who now go back to the earliest days, every religious organization in the church seems to have been called a sodality. The first one mentioned in the books is that of the Ladies' Altar Society. This seems to have been called into existence as soon as the church neared completion in order to have the altar ready, and fully furnished for the first Mass said on Christmas Day, 1853. On January 19th, 1854, the Treasurer paid out $42.49 for a bill contracted by them. From this time onward the name of the Ladies' Altar Society. or Sanctuary Society, turns up at intervals in the cash accounts, and church notices as read from the altar. Their chief activity was displayed at the time of the Forty Hours, Holy Thursday and Corpus Christi, and often contributions are solicited to aid them in their devotional work. Their activity is more in evidence under some pastors than under others. It is the tendency of all efforts to relax in natural and supernatural things alike, and spurring on to new energy is necessary at times in both spheres. It is true that all along the line quick response was made to calls for labor and devotion; for the adornment of God's House and Shrine is dear to every devout Catholic heart. But not only did the ornamentation of the altar fall to their care, they looked after the making of altar

linen, the repair of vestments and of cassocks and surplices for the Sanctuary boys, and watched over the appearance of the boys, who, if left to themselves, might often carry to the Sanctuary the traits of the baseball player, not because of any irreverence, but owing to the thoughtlessness of their years. Besides actual work done for the Sanctuary, the dues of the members, active and contributing, are a source of revenue which is exclusively devoted to providing for the Sanctuary. Not to speak of the living, the Society owes much of its continual activity to Fathers Treanor, Merrick and James Conway. The ladies of the Sanctuary Society seem to have been the nucleus about which gathered all those who labored to secure financial aid by means of fairs. There is said to have been a fair in the days of Father O'Reilly in December, 1851, and certainly one was needed, if for no other purpose, to support the pastor and to procure means to begin the herculean task of building a church in Yorkville. With the coming of Father Quarter and for near a half a century later fairs were frequently held in the old school house while it lasted and in the new one after 1868.

The Rosary Society is mentioned in the notices for the first time on May 1st, 1864. It probably existed before that time and may well derive its origin from the pious practice of daily reciting the beads which prevailed in Father Quarter's home in Killurine. The practice was fostered by Bishop Quarter at St. Mary's in New York and in the Cathedral in Chicago. Father Quarter had seen its value in both places, and was likely enough to promote it in Yorkville. It took the name of the Living Rosary in December, 1869, when

Father Moylan organized the members into bands of ten, who paid 10 cents a month for aid to the Altar Society in its activities. The Communion Sunday for the Altar Society and Living Rosary, as well as for the Scapular, was the first Sunday of the month in union with the Ladies' Sodality.

A Purgatorian Society is mentioned in the Announcement Book under date of June 26th, 1864. Members entered names from year to year, and probably paid dues with their annual enrolment to have Masses said for the departed.

The Scapular Society above mentioned may have originated in the days of Father Quarter, but it is impossible to assign a date for its beginning here. It was very much emphasized by the Jesuits on their arrival, so much so that they made a report to Superiors of its annual progress.

There is an unfortunate gap in the Announcements between February 4th and June 11th, 1865. In that brief period much activity for spiritual growth of the parish took place. Some of the survivors of those days say that there was a mission given by two Jesuit Fathers, and two mention the name of Father Prachensky as having had a share in the pious work, while one records that Father John Cunningham took part. These two Fathers happened to be in Fordham that year, one on the mission attached to the college, and the other as a professor. It is quite possible that Father Mulledy, who was on intimate terms with Father Tissot, the Minister and Treasurer of Fordham, and left with him a sum of money for Masses, asked the Rector for two men to give a mission in St. Law-

rence and to establish the Bona Mors and Sodalities. The Baptismal record has no trace of converts being received into the church at the time by strangers, and the cash accounts of the day are missing, so it cannot be said for certain that there was or was not a mission. Survivors might confound the late mission conducted by Father Damen and Busschaert with some function at an earlier date. However, it is very suggestive that two old parishioners should remember Father Prachensky. If there was no Jesuit mission, the origin of the Bona Mors and the Sodalities must be traced to Father Mulledy's former membership in the Society. At that time the Bona Mors was practically unknown outside of Jesuit churches, and even now, despite the countless missions given all over the country, the devotion exists in but few parishes. People here spoke of the Sodality of the Bona Mors as if it were an organization like any of the ordinary Sodalities. Of course, persons of every age and sex could belong to it, and certainly boys were members in its earliest days, yet it seemed by a sort of tacit arrangement to be the spiritual refuge of the married men. Other classes had their special Communion Sunday every month while the married man had but the Bona Mors Sunday, invariably for years the Fourth Sunday.

The Ladies' Sodality, founded at the same time as the Yound Ladies' Sodality and the Young Men's Sodality, had as their Director the Minister or Superior of the residence up to the time of Father Treanor, August, 1877. Their Communion Sunday was always the First Sunday of the month up to quite recent times. In the first organization of the Sodality, young girls

were admitted on an equality with the married women and went to Holy Communion with them. However, in the Mission catalogue the Father in charge is said to direct *Sod. Matron,* the Sodality of the married women or matrons. The meetings were held in the school hall after Vespers. As the girls grew up to womanhood, some few remained with the women, while others found admission among the Young Ladies' Sodality.

With the fidelity that characterizes the matron in church matters, meetings in goodly numbers took place regularly, and the members of the Ladies' Sodality had their honored places in celebrations, as at the end of May, which were held in St. Lawrence's from time to time. They were the best conservators of the old family spirit which existed in the parish as long as everybody knew everybody else, if we exclude those black sheep who constituted Father Walker's peculiar care. The beginning of the new century, however, ushered in a period of languor in the members that seems unaccountable, unless we surmise that the directors took it for granted that the Ladies' Sodality would run itself and perpetuate itself without supervision. Whatsoever the cause, the members dwindled gradually until about 1908 the attendance fell below forty at a meeting. Dissolution of the body seemed imminent when there appeared a skillful physician, tireless in his efforts, and possessing the entire confidence of his spiritual patients. Attendance increased, backsliders returned, and new members were added, as a result of missions, or because attracted by interesting instructions.

In two years the number of Sodalists rose to four hundred under careful nursing, and spiritual activity demanded an outlet in works of charity. The Ladies' Auxiliary of the St. Vincent de Paul Society was established in response to the interior impulse to exterior works. The organization was divided into three branches—the Hospital, Relief and Sewing Committees. The work of the Hospital Committee consisted in visiting the sick, attending to their spiritual needs, distributing Catholic literature and articles of piety and instructing those who sought enlightenment about the Church. The duties of the Relief Committee were procuring employment for those in need, visiting families who sought financial aid, caring for adults and children whose religious duties had been neglected, supervising the distribution of the annual Christmas dinners among those who stood most in need of them, also attending to the meetings held by the State and Diocesan Boards of Charities. The Sewing Committee devoted its time and energy to making and distributing wearing apparel for the worthy poor, and outfits for the children preparing for their First Communion. The happiest results have flowed from the activities of the Committees and the generosity of the Sodalists and parishioners.[1]

This Sodality was the first to be affiliated to the Prima Primaria in Rome. Application to that effect was made as soon as the Jesuits took charge of St. Lawrence, and a diploma of aggregation was issued on the 8th of September, 1866, under the title of the Purification of the Blessed Virgin Mary.

[1]Condensed from the sketch of the Prefect, Mrs. Mary F. Quilty, and supplemented from the church records.

On July 2nd. 1865, the following notice was read at Mass: "Next Sunday is Communion Day for the Young Ladies' Sodality, Confessions will be heard on Saturday morning." It is the first mention of the new society. Probably it was not sufficiently organized to meet on the Second Sunday of June. In any case, owing to an interruption in the announcements, we cannot know the fact.

In the history of the Young Ladies' Sodality there are two well-marked periods, one reaching from its establishment in 1864 under the fostering care of the Sisters of Charity and the supervision of one of the Fathers, the Superior generally, the other from the time of its passing over to the exclusive direction of a Father and its affiliation with the Prima Primaria in Rome. During the former period the meetings were held in the school house on the Second Sunday of the Month, with Mass in the morning at 7 o'clock and general Communion, and recitation of the office, instruction and Benediction at 4 o'clock. The members were mostly former pupils of the Sisters, with girls and children admitted in separate classes, future recruits among the Young Ladies. The meetings were like family and festive gatherings, beginning with devotions and ending in social converse. The day was anxiously awaited by the young, who enjoyed a double entertainment, one for the spirit and another to satisfy the social instinct and display colors and finery, occasions that occurred too seldom to satisfy the feminine heart. Veils and ribbons and medals and colors helped to satisfy both natural and supernatural tendencies in the hearts of the Children of Mary, and

the number of vocations in the early days could lead one to conclude that the supernatural largely overbore the natural in the attractions of the day. Father Treanor took upon himself the direction of the Young Ladies' Sodality. leaving charge of the Matrons to another. His magnetism worked largely on the members, increased the number and drew to himself heartful devotion. The members in their Sodalists' garb marched in procession down to the Grand Central Depot at his funeral, a melancholy testimony of love for their cherished Director. Father Reid devoted himself heartily to the cultivation of the interior life in the members, and is yet gratefully remembered by those who were once under his care. A tot of the day now grown to generous proportions writes as follows:

"The Reverend David A. Merrick, S. J., succeeded Father Reid as Director of the Children of Mary. Assisting him in his work, we find, during his term of office, Sister Regis and Sister Mary Agnes. He found the Sodality firmly established and well grounded in the principles which are the standards of the Children of Mary, and he devoted himself heart and soul to further the ends for which the Sodality was founded. Under his direction the Sodality was extended to include the younger members of the parish. The girls and boys of tender years were formed into the Sodality of the Child Jesus, from babies of three to the mature youths and maidens of seven or eight, and the right of membership was granted to all who applied in person, and to all for whom it was requested by those able to appreciate its advantages. The girls who had made their first Communion were enrolled in the

Sodality of the Holy Angels, from which they were allowed to enter the Children of Mary at the proper age.

"The meetings of the entire Sodality were held on the Second Sunday as before. The Infants and the Angels met in the first-floor classrooms of the parochial school, the Children of Mary on the top floor. After the business meeting was over, the little girls, hand in hand, wearing their veils, descended to the hall and marched quietly to their seats in the rear. The little boys were on the opposite side, of course. At the front of the hall, near the statue of Our Lady, the banners of each division were grouped. Next the Angels took their place and then the Children of Mary, or, as the Infants were wont to remark in guarded whispers: 'Here come all the big young ladies!'

"What a pretty sight to recall after the lapse of years! The hall crowded, white veiled heads bent low, the familiar hymns sung sweetly by the Children of Mary, with the treble of the Infants trailing faithfully after them, as the spirit moved the little ones to give voice to their pent-up energy, or, now and then, some lusty infant of the unveiled division cheerily carolling a hymn he knew, and proving his knowledge by rendering it before the Children of Mary could get ahead of him.

"By the organization of these Junior Sodalities, a great deal of good was accomplished, not only for the members, but for the parish at large. The meetings, being held on a special Sunday, were somewhat an event. Parents became interested and many children attending the public school were thus brought under the influence of the Sisters. They were a great help

in keeping track of the children who would otherwise grow up without instruction, although there was at the time a Catechism Class of Perseverance conducted by Father Moylan.

"The solemn processions and receptions! Prepared for months in advance, every detail perfected by the familiarity of repetition carried out in a spirit of love and reverance—how beautiful they were! On Procession Sunday, the Sodalities met as usual in the hall; hence they marched to the street. It was but a short distance to the old Church of St. Lawrence, and the procession was obliged to move slowly in order that there might not be over-crowding at the door or in the aisles. The sidewalks were lined with people, mostly parents of the Sodalists, though the non-Catholics of the neighborhood were always respectful observers. First came the infants dressed in white with red stockings, and broad, red sashes, and be it remembered, not 'just red' sashes. A certain shade was correct—Sister Felicitas decided that point. Moreover an exclusive weave of ribbon was the only permissible thing for an Infant on procession days. The medal of the Child Jesus hung from a scarlet ribbon around each girl's neck. A wreath of tiny red flowers crowned every head. The wreaths of the officers were a little larger than the mere members', and they wore a ribbon over the right shoulder. The boys, alas, afforded scant opportunity for decoration, but they were a gallant sight with their red stockings and medals arranged in badge fashion. The officers wore broad red sashes across the shoulders; white gloves, of course, were *de rigueur*.

"Both sections of the Infants had a Sodality banner, proudly borne by the President when possible. Streamers falling from the banner were held by the officers. Frequently the President, though adorned with all youthful virtues, was not of sufficient size and endurance to hold the banner aloft, especially with the aides tugging valiantly in different directions at the streamers. So the banner was carried at times by an acolyte, the officers proudly holding the ribbons and the President, clasping a large bouquet, led the little band of aspirants for membership directly behind the banner. Followed the Angels, with sashes and stockings of palest blue, the ribbons of their medals of the same exquisite shade. They wore white wreaths, and the officers had their veils draped gracefully and fastened with bows of blue.

"The most impressive feature of the occasion was the procession of the Children of Mary. The officers led, the President carrying the beautiful and beloved banner of the Immaculate Conception. They wore broad sashes of heavy white ribbon and wreaths of orange blossoms. At intervals of the line, a Sodalist carried a smaller white satin banner, lettered in gold with one of the mysteries of the rosary. As the procession moved through the aisles, the Litany of the Blessed Virgin was chanted by the Sodalists, and was continued until they had reached their seats. There the Office of Our Lady was sung, after which followed the ceremony of reception."

The second period in the history of the Sodality dates from September, 1889, when it passed from the hands of Father O'Connor to those of Father Massi.

Father O'Connor was not a man who would make a change in the conduct of a Sodality such as described above. He knew that it perfectly suited the taste of the members, that the traditions of the Sodality, its annual retreat and its double celebration in December and in May were rooted in the affections of the parishioners. Yet what he would not do himself he sanctioned in his successor, Father Massi. Coming from the fervid and fervent atmosphere of Rome, Father Massi brought with him a tender devotion to the Blessed Virgin, one that manifested itself more in acts of the mind, that is knowledge of the exalted station of the Mother of God, her prerogatives and virtues, and in acts of the will, love and imitation, rather than in outward display. Though he did not condemn such manifestations he determined to substitute interior devotion for external display. The intention was good, but many of the Sodalists were doubtful of the improvement. He changed the meeting time from the afternoon to the evening, from the school to the church, and made the assembly weekly instead of monthly. This cut off the Sisters from influence over the elder Sodalists, though they have continued to direct the girls to this day. The babies and the children had to stay at home.

Father Massi threw his whole soul into working for the good of the Sodality. He procured affiliation with the original Sodality in Rome, thereby making possible the gaining of many indulgences, a very great merit in his eyes. To make up for defections, which were sure to follow any change in time-honored custom, he went about making recruits wherever he could, and so well did he succeed in recruiting that his admitted members

reached at one time the extraordinary figure of 1,000. Of course, not more than half could be present any night. Still half the number was a very respectable congregation, and Father Massi labored hard to instruct his flock, to entice them to the practice of virtue and imitation of the Mother of the Sodality. Beautiful prayers and hymns that appealed to his warm heart were said and sung and emphasized. His activity and vigilance kept the members together in creditable numbers. But the flock was too large to remain herded without unusual attractions. It required extraordinary inducements to compel such a large number to forego pleasure and relaxation one evening every week after a day of toil and worry.

Father Massi's successor, Father Bric, endeavored with untiring zeal to continue the work of the Sodality on the same scale. But he, too, was forced to witness many cases of remissness in the attendance at the Monday meetings. Though inquiries and visits to backsliders brought them for a time to the meetings, general attendance continued to fall off. Perhaps it was better so; for the Sodality is not intended for every one, but only for those who are ambitious for real religious progress and the cultivating of virtue. The invalid Father Gunn could do little to stem the decay that seemed to have set in, if the presence of two hundred members might be said to indicate a decay. It certainly was a falling off from the full house in 1890 under Father Massi.

In the Autumn of 1905 a younger and more active director, Father Scott, took charge of the Sodality and left his impress on it during his long incumbency. He

brought about a gratifying increase in the number, a greater regularity of attendance and in organization for mutual aid, for social intercourse. Social meetings and recreations had not been unknown in the past, though they were not as necessary in the old as in the new century. The old family spirit still existed to a large extent, and introductions were hardly necessary, but the rapid transformations of late years tend to make even neighbors strangers to one another. To overcome this spirit of aloofness that seems to grow in New York and to bring members together on the equal footing of membership in the same organization, receptions, entertainments, even plays, were attempted from time to time and with remarkable success. Where an entrance fee was charged, as at concerts and plays, the receipts were always devoted to some charitable purpose connected with the church. The good example set, and the success met with in the entertainments of the Sodality, may induce similar societies in other parishes to endeavor to supply clean and innocent amusement at home rather than seek entertainment in houses where restraints of decency are being cast off more and more as characteristic of medieval prudery. If the other parishes supply such talent in concerts, such merit in acting and composition of plays, it will be possible soon to have the best of entertainments at home without an aftertaste of contrition on the morrow. One feature of Father Scott's administration deserves imitation elsewhere. With an attendance of over seven hundred members scattered over a crowded parish it was possible to come in contact with a large circle, and to find out without officiousness, the needs

of many, and the means of coming to their aid. The motto, "We must look out for our own," was inculcated and assimilated in the meetings with the effect, that, if any Sodalist came to hear of a vacancy of any kind in business, it was made known at once, that some Sodalist might fill the place; and if one had for some reason or another to resign a post, she immediately sought to have it filled by a fellow member. Much mutual help was rendered in this way, and others, too, got the benefit of this charitable bureau. Nor was this the only phase of assistance to members practised by the sodalists. Any aid they could render one another, as coaching for an examination, was cheerfully given. Father Scott retired from the direction of the Sodality in 1915, leaving it in a flourishing condition to his successor, Father Daniel Quinn.

The Announcement Book on Sunday, July 9th, 1865, begins with the following notice: "Next Sunday will be Communion Day for the Young Men's Sodality." It is the first time we hear of the organization. But the title is misleading according to our present usage. Not only were young men admitted, but boys also, and such as we would now call young boys. Father Mulledy, the Pastor and the interested Director of the Sodality, was fond of boys and was revered by them. As a teacher, the influence of his personality went far to spur them on to study, and to form their moral character. This does not mean that he coddled them, or that they did not revolt against rulings that they considered dictatorial. He had his standards and he was too much of a man of conviction to descend to the principles or practices of the ignorant and inexper-

ienced; they must climb up to his. Hence a clash now and again; but reverence for the man and his sacred character won the day. Like all the other Sodalists the Young Men had their Communion Sunday, but unlike the others, they met not on Sunday afternoon, but on Thursday evening. It may have been a compromise with the boys' love of play. To break up the games of the long afternoon was too much of a sacrifice to ask of youthful Yorkville, with its unlimited space for baseball, just coming into existence, for town-ball and rounders, just sinking into their honored graves. So Thursday in mid-week was chosen to supply the omitted devotions of Sunday.

The Young Men's Sodality could not do much in aid of the finances of the parish, yet what they could do they did with a will. They were much in evidence at the picnics in Jones' Wood and at Bellevue Gardens, not so much as marshals or policemen or gate-keepers, that they left to their Fathers and Uncles, but as general utility men, for the ladies particularly. At the fairs held once or twice a year they kept watch in the school house at night over the treasures of the various tables, and in the morning they went to the Academy for their early cup of coffee prepared for them by the Sisters. Such guardianship was deemed necessary as the church itself was not immune from attacks of robbers. One of the early items of expense in the church accounts is a sum of six dollars paid for advertising for the apprehension of burglars who broke into St. Lawrence's. A few young men would have been a serious obstacle to burglary, when firearms were not in fashion in offense, and baseball bats were handy in defense.

For six years the Sodality, as first organized, ran its course of religious and social union, the young men getting larger and older and the bars for admission probably getting lower, as years ran on. In October, 1871, Father Gockeln deemed it advisable, on taking charge, to make a change. It seems strange that the need of change had not forced itself on the mind of Father Moylan during his term. The Sodality, while keeping a common Communion Sunday, was divided in the meetings. The boys, members of sixteen years and under, were to have their monthly meeting on the third Tuesday of the month, and those over sixteen were to assemble on Thursday of the same week. The young men could receive instruction suitable to their years and needs, and were not molested by their immature companions. Surely the concession was a natural one, and must have been one of profit too.

In parish activities the Young Men at times aided the church by proceeds of entertainments which appealed to them particularly, and have at all times preserved their share of the peculiar neighborly spirit of the parish. They were more sensitive to the character of the director than the Young Ladies, more inclined to increase in numbers, or to diminish, according to the psychology of the Priest in charge. If he had preserved his sympathetic spirit to old age, and most of the Directors were old men, the Young Men would respond. If the Director had lost the resiliency of youth, and saw in life nothing but "vanity of vanities," his hold on the young was sure to be slight; and the numbers were sure to diminish. A complaint is made now and again that the Young Men did not

respond to the efforts for their welfare. The complaint was well founded at times, at others satisfactory results were effected. At the beginning of the present year Young Men and Married Men have been merged in the same body, and one cannot yet conjecture what the effect will be.

From 1871 to 1889 the Boys' Sodality had its periods of prosperity and decline like every other human institution. The members are unstable, hard to interest in vital principles which they cannot grasp, much less apply to their own lives, fond of amusement rather than improvement or restraint, and easily led to seek present pleasure rather than future good. In a word they are young, fickle, thoughtless and inexperienced; they are not old, sedate, sobered by experience. One who knows them, and sympathizes with them, and does not expect too much of them and has patience with their limitations, and hope in their good will, can do them much good. Such a man took hold of the Boys' Sodality in September, 1889, and of the Young Men, too. Immediately high hopes were entertained of permanent good, and the hopes began already to be realized, as we learn from notes of one of the Fathers. Unfortunately the able Director was sent elsewhere to carry on his good work and bring it to phenomenal success, while decline set in once more in St. Lawrence Boys' Sodality. Father Quin came back with enlarged experience, and began anew his efforts for the boys. He excluded the small mob by requiring a minimum of inches in height, and the unsuccessful candidate could only blame himself, not the Director, for falling short of the requirements. A modicum of religious

instruction was conveyed in carefully prepared anecdotes and explanations suited to the capacity of the boys, a little praying was tolerated for the sake of the stories and the recreation following them. Benediction was given and reverence in church was learned.

Boys were kept out of mischief, learned order and organization and such reverence as they could absorb and unbounded admiration for the Director, the thought of whom was often a restraint against wrongdoing. But not always, as pleading notes from the Tombs sometimes summoned him to rescue some lamb who had come under suspicion of the law.

This was not the Prima Primaria idea of a Sodality, yet no one who watched the workings of the Boys' Sodality could deny that much good was effected. To do all the good possible by such methods there was need of a gymnasium and recreation rooms, reading rooms, and a library. Unfortunately no such establishment exists in the parish. If we had such, our boys could meet every day or night when danger could be kept at a distance, and supervision exercised that would result in self-restraint, refinement and religious growth. Pending the establishment of such a parish centre, or such a centre for several parishes, our Boys' Sodality cast off its gymnastic features with its numbers, began to cultivate the supernatural element exclusively and settled down to a small orderly meeting of boys who needed no stimulus of excitement to practice the virtues of their years. But, oh, for a place where the unconventional crowd, with its undeveloped virtues, could be trained like those who remain faithful to the ideal of a Boys' Sodality! Here is a field for the zeal and the

generosity of some big, rich, young old-man, a founder of a Young Catholic Association building. We need one, the city needs several.

Up to the year 1888, married men had no Sodality of their own, but were supposed to form the backbone of the Bona Mors Association (or Sodality as it was called); but when Father Walker returned to St. Lawrence's in September, 1888, he resumed charge of his Temperance Society and instituted the Married Men's Sodality. It enabled him to keep in close contact with the members of the older society, and gave him an opportunity of addressing them more frequently. Our catalogue is silent about the Men's Sodality until it was taken in hand by Father Fulton in 1892, and continued under him for two years, up to the time that he failed in health. He was certain to be more intelligible in this post than he was to the parish in general, whilst Superior, and to be just as solid in his instructions as when Boston hung upon his lips a dozen years earlier. Another Director of St. Ignatius Sodality, as the Men's Sodality was called, whose talks were an education, was Father Healy. He continued to instruct and animate as long as his powers remained. He was succeeded after a short interval by Father P. H. Casey who remained in charge until he left for Philadelphia. The Sodality appreciated to the fullest measure his store of knowledge and his clear exposition, and seconded his efforts to make it a live institution. The age and conditions of the members exempted this body from the fluctuations experienced by the other Sodalities. Their momentum carried them on steadily in the course pointed out when each one became a member. Of

course, all did not persevere, but places made vacant by death, removal or occasional infidelity were easily supplied by new recruits. The present attendance reaches about two hundred and fifty.

The Holy Name Society is a bond of union between the Young Men's and Married Men's Sodalities, and a rallying cry that is heeded by some who do not belong to either body, by men and by boys. The Church Bulletin for November, 1912, p. 15, announces the inauguration as follows: "In the October number of the Church Bulletin the attention of the men of the parish was called to our intention of starting a Holy Name Society in our parish. The Society will be started on the first Sunday of November, and the second Sunday will be the great rallying day when our men will go to Communion under the banner of the Holy Name.

"A Dominican Father will speak at all the Masses on the first Sunday, and will invite all of our men, old and young to meet him at Vespers on the same day for reception into the Society. To omit other reasons why all our men should join the Holy Name Society, the mere fact that His Eminence Cardinal Farley desires it is a sufficient reason why our men should rally round the banner of the Holy Name."

According to the announcement, Father McNicholas, O. P., came on Sunday, November 3rd, to establish the Society, and to enroll members. His appeal was answered by a goodly number, and by the beginning of the new year six hundred men could be mustered for the Men's Mass in the Upper Church. Others have been added since then, much to the satisfaction

of the Fathers, and more to the advantage of the men themselves. The Society brings the men to the Sacraments, to the Physiscian of their souls, to Medicine that leads to eternal life and secures its possession. The membership has already mounted up to fourteen hundred, and our hope is to see a thousand at the altar railing on some second Sunday in the near future. A common breakfast, or a breakfast in common, gives a social aspect once a year to the organization.

Devotion to the Sacred Heart dates back to the Mission given by Father Damen in 1871. One of the many benefits conferred on the parish during the Mission of March 12-26, 1871, was the establishment of devotion to the Sacred Heart. A note in the register of names of members written in the neat hand of Father Moylan, runs as follows: "The Sodality of the Sacred Heart of Jesus was established in the Church of St. Lawrence, East Eighty-Fourth Street, New York, by Reverend A. Damen, S. J., the 25th of March, 1871, during the Mission preached by him. With this Sodality was connected the Apostleship of Prayer. The names inscribed in this register belong to both. W. Moylan, S. J., Pastor, March 25th, 1871."

The first name on the list is that of Father Moylan himself, and is followed by 381 others on that same day, some by himself, but the greater number inscribed by a lady in a very legible hand. The total up to July 31st, was 785. After the departure of Father Moylan the devotion does not seem to have been urged, as from that date up to the end of 1877, only 120 new names were added to the list. Neither Father Gockeln nor Father Achard seems to have been familiar with the

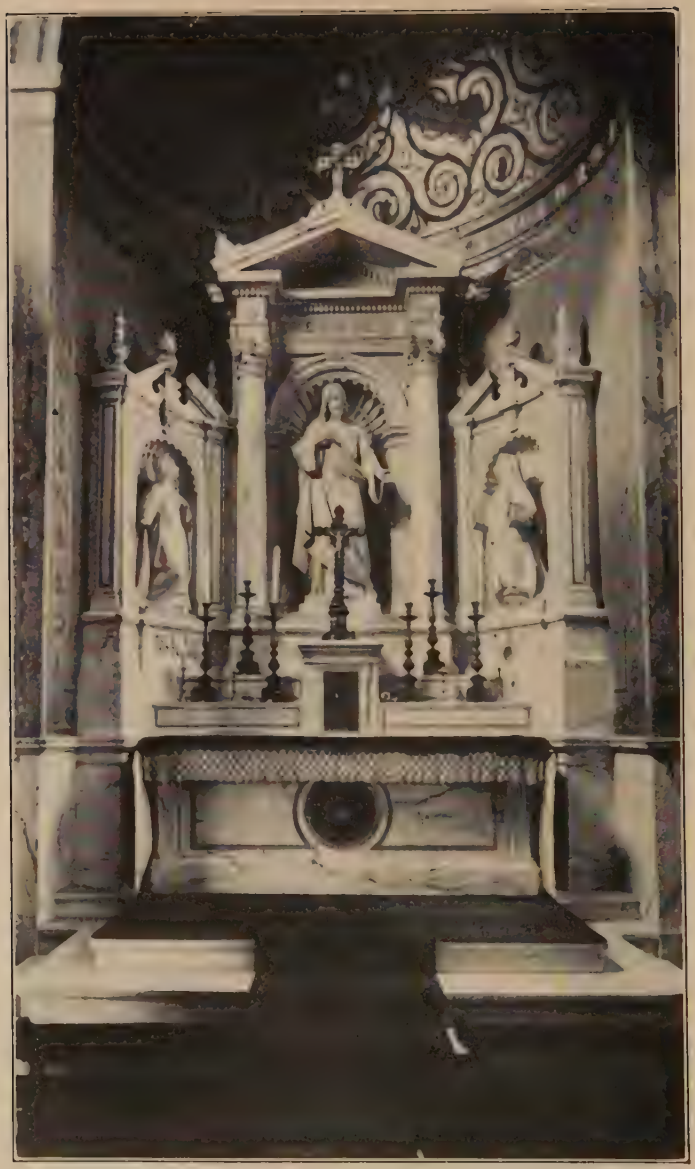
devotion. But when Father Treanor took the reins of government in his hands, and reserved the League for himself, a new impetus was given, and members were enrolled each month after the meeting on the first Friday. In 1878, 157 joined the League. On the first Friday of October, 1879, Father Moylan took charge once more, to the increase of the list of associates. From this date until the 5th of July, 1899, every new name is inscribed by Father Moylan himself. 1888 was the most successful year after the establishment of the League, including 505 new members. Following Father Moylan's second departure from the parish, the names are usually written by the Secretary, though both Father O'Connor and Father McCarthy, at times, did the enrolling themselves. The last entry in the first book of names reads: "There are inscribed in the book 8,560 Associates Holy League, October 1st, 1893." The members do not belong exclusively to St. Lawrence's parish, nor even to New York City. There are many names from Brooklyn, New Rochelle, Albany, Rochester and other places in the State, with not a few from Meriden and New Haven, Connecticut. Later additions will include residents in New Mexico and even Germany.

When Father Sestini, the founder of the Messenger of the Sacred Heart at Georgetown College in 1866, began to propagate the devotion of the Apostleship of Prayer, there did not exist any such elaborate organization as we have at present. That owes its origin to his successor, and above all, to the late F. X. Brady, who, in charge of the devotion at the Gesù Church in Philadelphia, directed a centre of 30,000 members

under about 1,200 Promoters. The number of these was so large that it became necessary for the distribution of supplies, and other needs, to place the Promoters under the charge of Arch-Promoters. All the Promoters whose name began with the letter "A" gathered around a table marked "A" and so on through the alphabet.

The organization under Promoters and, perhaps, the issue of a Diploma of aggregation in this parish dates from 1890, due to the zeal and activity of Miss Eleanor Beaty, the most tireless of workers in all parish activities, and to Miss Kate Geraghty. They had seen the branch at work at St. Francis Xavier's, and got a similar one established here. The first reception of Promoters took place on May 22nd, 1890, under the direction of Father Jeremiah O'Connor. His successors, Fathers McCarthy and McKinnon, followed him with commendable zeal and the best results. During the too short incumbency of Father Fink, the organized adoration of the Blessed Sacrament was introduced. Whenever there was exposition, whether on first Fridays or at other times, bands of adorers for each hour were formed with two Promoters at their head. These had kneeling benches placed for them near the altar. This made the Promoters more conspicuous than most Promoters could endure, and the custom ceased. Father Fink gathered such a large number of men at the evening services of the First Fridays that the Middle Aisle was reserved for them.

Father James Conway's devotion and the liberality of the League were responsible for the erection of the Sacred Heart Altar, a beautiful monument testifying



Sacred Heart Altar

to the flourishing condition of the devotion in our church. His instructions have been printed and serve as a guide at the adoration on Holy Thursday night. His four years, 1899-1903, left a strong impress. Father Pardow, 1905-1907, labored to make the Novenas a power for good, and attracted many associates; and Father Patrick Casey brought back the men who had begun to fall away. Once more the Middle Aisle was reserved for them. Father Richards was in charge from 1909 to 1913 and under him members increased to such proportions that Arch-Promoters became necessary to expedite the business. As might be expected, he favored spiritual reading to promote the interior life and pointed out the way by recommending suitable works. He was followed by Father Miller, to whose efforts are due the Altar of the Sacred Heart in the Lower Church. Father Miller's quiet, unobtrusive ways, his earnest piety and spirit of self-sacrifice, were an inspiration to all who wished to learn. His term lasted for two years. From 1915, Father Brown has been in charge. The League now numbers about 7,000 Associates under about 400 Promoters, and the crowded church at the Holy Hour on Fridays is proof of the good being accomplished. The number of communicants at the Masses on First Fridays and of visitants during exposition is proof that true devotion has taken root.

Besides the Directors and Miss Beaty, who has been mentioned already, the organization is indebted for many years of devoted service to Miss Mary Marsh, Miss Margaret Nagle and the Misses Major. Their silent work has aided the Directors, and saved them

from the necessity of attending to petty details which would interfere with more urgent duties.

A fitting conclusion to the History of the devotion to the Sacred Heart is the statement that the parish was solemnly consecrated to It on June 7th, 1872.

Since the above was written, news has reached us of the lamented death of Father Miller, a devoted worker for the interests of the Sodality and the League of the Sacred Heart. His friends will welcome this sketch of his short and active career.

The Reverend Augustine Anthony Miller (Muller), Instructor of Tertians at the Novitiate of St. Andrew-on-Hudson, died at 11.30 Tuesday morning, February 13th, 1917, after a short illness. The immediate cause of his death was edema of the lungs.

Father Miller was born in Uznach, Switzerland, May 13, 1869. He was educated in the Jesuit boarding school, Stella Matutina, Feldkirch, Vorarlberg, Austria, and entered the German province of the Society of Jesus on October 1st, 1887. He made his philosophical studies in Exaeten, Holland, after which he came to the United States and taught the classics for five years in St. Ignatius College, Cleveland, Ohio. He returned to Valkenburg, Holland, in 1898, where he made his theological studies. After his ordination to the priesthood in 1901 and the completion of his fourth year of theology, he returned to this country and was Socius to the Master of Novices at the Novitiate in Brooklyn, Ohio, from 1902 to 1903. He then returned to St. Ignatius College, where he taught for two years more, making his solemn profession there on February 2nd, 1905. In July, 1905, Father Miller

became Rector of Canisius College, Buffalo, N. Y., and filled that important position for seven years. His last work there was to erect the splendid new college building on Main Street, which was entirely due to his zeal and labors. On January 2nd, 1913, he was transferred to St. Ignatius Church, New York City, where he became Minister in July. After two and a half years spent in New York, Father Miller was named Superior at St. Anne's Church, Buffalo, and in July, 1916, he was appointed to the important work of Instructor of Tertians at St. Andrew-on-Hudson. He was buried in the cemetery of the Novitiate, February 15th, 1917.

The latest religious society established in the church is the St. John Berchmans' Sanctuary Society. St. John is one of the three Patrons of Youth, was a member of the Jesuit order and with his two fellow patrons, St. Aloysius and St. Stanislaus, has a shrine in our church. His love for the Sanctuary and his devotedness in assisting Priests at Mass have caused him in particular to be chosen the patron saint of Sanctuary Boys. Altar boys served long and faithfully in St. Lawrence and St. Ignatius' Church before a patron saint was chosen. They continued faithfully to serve here after the erection elsewhere of Sanctuary Societies under the invocation of St. John Berchmans. But it was only in 1915 that they were enrolled as members of a Sodality peculiar to those who serve at the altar, and were thus made capable of partaking of the spiritual favors bestowed on members officially received into the Sanctuary Society. Besides weekly meetings on Thursdays for instruction in their holy duties and for drill

in proper deportment and movements in the Sanctuary, they receive Holy Communion in a body at the 7 o'clock Mass on the Second Sunday of the Month.

The first reception into the Society took place on May 8th, 1915, the second on December 11th of the same year. In March, 1916, they had the advantage of a special retreat given by Father Byrnes, who elsewhere got most consoling results from his efforts in favor of the Sanctuary Boy. After the retreat the number of daily communicants has very perceptibly increased. On May 16th a third reception took place. The general effect of the Sodality has been so beneficial as to become apparent to all observers. The patient training of many Fathers, some Brothers and three Scholastics bore fruit in years gone by, but the erection of a Sodality for our Sanctuary Boys has crowned all efforts.

Vocations.

Though spiritual work cannot be measured adequately in this life, and will be revealed fully only on the day of universal reckoning, yet spiritual life, if at all active, will manifest itself sometimes exteriorly, and may become known to the world at large. Vocation to the priesthood or to the religious life is one recognized sign of religious activity, and it is of interest to see how our parish has stood in this respect. A list of vocations is appended as a supplement to the history of St. Lawrence and St. Ignatius' Church. There may have been many more whose names have not reached us, but these are vouched for.

Sanctuary Society

I. VOCATIONS TO THE PRIESTHOOD.

(a) To the Society of Jesus—

Rev. Raphael V. O'Connell,
" William F. Cunningham,
" Bernard Keaney,
" Joseph P. Carney,
" James A. Taaffe,
" William D. Keane, (d)
" Edward P. Spillane,
" Charles F. Bridges,
" William S. Singleton, (d)
" Joseph P. O'Reilly,
" James I. Moakley,
" Richard A. Fleming,
" Thomas I. Tully,[1]
" Thomas Chetwood,
Mr. William J. Holden, (d)
" Francis W. O'Hara,
" Martin J. O'Shaughnessy,
" John Gratten,
" Ignatius Cox,
" William Ruggeri,
" William B. O'Shaughnessy,
" Harold Mulqueen,
" William Quilty.

(b) Congregation of the Passion—

Rev. Richard (Eugene) Fay, C. P.

(c) Congregation of St. Paul—

Rev. Joseph I. Malloy, C. S. P.

[1]Father Tully's family moved into our parish just before he entered the Society and so technically, he can claim to belong to us, though he was educated elsewhere.

(d) Deceased.

(d) Salesian Fathers—
Mr. William Ryan,
" Stephen Keating,
" James O'Hara.

(e) Diocesan Clergy—
Rev. Thomas V. Madden,
" Francis Barry,
" John T. Kelly,
" Louis Riccio,
" F. P. Dixon,
" Walter Slattery,
" Walter Gilmore,
" B. F. McGeary,
" John Toomey,
" Patrick Keany.

(f) Brothers of the Christian Schools—
Brother Arnold Francis (Molanphy).

II. VOCATIONS TO SISTERHOODS.

(a) Sisters of Charity—
Sister Ann de Chantal (Haggerty),
" M. Carmelita (Baker), (d)
" Mary de Sales (Conran),
" Agnes Loyola (Fitzgerald),
" Margaret Alacoque (Kennedy), (d)
" M. Juanita (Casey),
" M. Augustina (Smith),
" Maria Agatha (Elder),
" M. Bertille (Gerrity),
" Ann Veronica (Conlon), (d)

(d) Deceased.

Sister M. Francina (Flanagan), (d)
" M. Pauline (Gerrity),
" M. Gonzalva (Coonan),
" Marie Paula (Duffy),
" M. Sienna (Quinn),
" Mary Lawrence (Rooney),
" Martha (Reilly),
" M. Ulrica (Boyle),
" Rose Felix (Dixon),
" Francis (Ennis),
" Margaret Alocoque (Plummer),
" Magdalen (Monaghan),
" Margaret Aloysia (Felton),
" Alphonse Miriam (Christy),
" Ignatius Maria (Harrington),
" Rita Maria (Stout),
" Josita Rosaire (Sullivan),
" Noella Miriam (McKenna),
" Anita Rosaire (Meade),
" Regina Berchmans (Sullivan), (d)
" Ambrose Rosaire (McQuade),
" Regina Marie (Clonan),
" Ignatius Rosaire (Miller), (d)
" Marie Magdalen (McKenna),
" Rose Mary (Miller),
" Miriam Josephine (Phelan),
" M. Rosalba (Slattery),
" Corona Carmela (Driscoll),
" Mary Berchmans (Reid),
" Cecilia Mercedes (Ryan),
" Rita Miriam (Ronan),

(d) Deceased.

Sister Maria Monica (Powers),
" Marie Jeanette (Malloy),

(b) Sisters of the Good Shepherd—

Sister Mary of St. Josephine (Dillon),
" " " the Divine Heart (Spillane),
" " " St. Pius (Falvey),
" " " Bl. John Eudes (Fitsimmons),
" " " St. Rita (McGovern),
" " " the Rosary (Spillane),
" " " St. Cecilia (Brennan),
" " " Anastasia (O'Connor),
" " " Reparata (Cunningham),
" " " Stella (Duff),
" " " St. Joachim (Scanlan),
" " " the Nativity (O'Rourke),
" " " St.Francis Borgia(Chambers)
" " " St. Gabriel (Trewer),
" " " St. Colette (Byrne),
" " " St. Catherine (Ennis),
" " " St. Laura (Ryan),
" " " St. Germaine (Dooley),
" " " Paschal (O'Hare),
" " " St. John of the Cross (Cahill),
" " Marie Alacoque (Cahill),
" " Carmela (McGough),
" " of St. Remigius (O'Brien),
" " " " Tarsicius, (Andersen).

(c) Sisters of Mercy—

Sister M. Mercedes (Hitchman),
" " Annunciata (O'Reilly),
" " Philomene (Hayes),
" " Catherine (Sullivan),

Sister M. de Neri (McConologue),
" " Cyril (Twomey),
" " Dorothea (Bengert),
" " Loyola (Gilmartin).

(d) Religious of the Sacred Heart—
Madame M. Hammill,
" C. Crowley,
" M. Crowley,
" Tully,
" M. Kelly,
" J. Geraty,
" T. Doherty,
" J. McGuiness,
" N. McCall,
" A. Miller,
" R. Stapleton.

(e) Religious of the Cenacle—
Mother Smith,
Sister Mary Rose (Hall),
" Mary Frances (Hall).

(f) Sisters of the Blessed Sacrament—
Sister M. Benedicta (Dodge),
" M. Paschal (Kelly).

(g) Divine Compassion—
Sister M. Loyola (Cronin),
" M. Concilio (Boyle).

(h) Carmelite—
Sister Magdalene (Finan).

(i) Dominican Order —
Perpetual Adoration:
Mother Mary of the Holy Ghost (Hamill).

Perpetual Rosary:
Sister Mary Lucy (O'Brien).
III. Order:
Sister Philip Neri (Ahern),
" Margaretta (Mulligan).

(k) Little Sisters of the Poor—
Sister Mary Louise (Ruggeri),

(l) Filles de Marie—
Miss Geraghty (d)

(m) Holy Cross—
Sister Mary Angela (O'Callaghan).

(n) Precious Blood—
Sister Mary Concepta (McKenna).

(o) Presentation—
Sister Mary of St. Michael (Molanphy).

(p) St. Joseph—
Sister Joseph Wilfred (Murray),
" Philothea (Ahearn).

(q) Visitation—
Sister Jane Frances (Leibell).

(d) Deceased.

Father Richards

CHAPTER XXIV

The Jubilee Celebration.

The idea of commemorating the coming of the Jesuits to take charge of Yorkville on the fiftieth anniversary of the event, long entertained by Father Hearn and often spoken of privately on former occasions, was first formulated officially in a meeting of some of the Fathers on February 15th, 1916. In a few days the fifty years of occupancy would be complete, and minds which could contrast the change between the village of 1866 and the thickly populated section of the city today were in favor of some celebration, particularly as there had been no commemoration of the first establishment of a parish here, either after twenty-five or fifty years. The complete plant was in perfect running order after our labors for half a century, and a rest and enjoyment, such as the jubilee suggests, seemed a fitting expression of gratitude for favors received from God through a loyal people.

But what would the people say? They were a quantity more or less constant (very constant for New York) while the clergy were variables; if the people desired the celebration, as they were attached to the soil and the best guardians of old traditions, then the jubilee should be held. First a few representative men were invited to the residence, and before them and the Fathers of the parish, Reverend Father Richards laid the subject for the debate, the propriety of making

some acknowledgement, as a parish, of the graces bestowed on this Catholic community. No such expression had been made before, would it seem fitting to make one now, fifty years after the coming of the Jesuits, when the parish at last was to do its full work through a perfect church, school, High School and Day Nursery? Those who were consulted were all favorably impressed, and judged that in a parish meeting the project would receive enthusiastic support. Before, however, laying the project before the parish, two meetings were held where proposed organization was discussed and the general character of the contemplated celebration was outlined.

The first public meeting took place in the School Hall, May 3rd, 1916. The persons present by general invitation, as likely to take a special interest in the Jubilee Celebration, numbered sixty-four. The subject was fairly well understood by them and cordially approved. It remained to carry out the suggestions made and approved in the three private conferences. A Temporary Chairman with a Temporary Secretary was appointed for the purpose of the organization, Mr. Joseph H. Fargis, in the former capacity, and Mr. John V. Judge, in the latter.

The first business transacted, after the hearing of the scope and aim of the celebration from the Reverend Rector, was the election of a General Committee, Mr. Nicholas F. Brady, President; Mr. Louis Ehret, Treasurer, and Mr. John V. Judge, Secretary. Mr. Charles A. Murray was chosen Chairman of the Executive Committee, a kind of clearing house for all the Special Committees. These were: The Reception Committee,

Joseph F. Fargis, Chairman; The Historical Committee, Thomas McParlan, M. D., Chairman; The Press Committee, Stuart P. West, Chairman; The Finance Committee, Colonel Louis D. Conley, Chairman; The Committee on Speakers, William H. Corbitt, Chairman; The Committee on Societies, John J. Collins, Chairman; The Committee on Schools, Hon. Joseph F. Mulqueen, Chairman; The Old Home Committee, Hon. Edward C. Sheeley, Chairman; The Committee on Decoration, John McLaughlin, Chairman.

The plans were sufficiently matured to give a fair outline of the general character of the celebration, and those who were present could not fail to be impressed. The parish became aroused and sympathetic. The various Chairmen invited aids to cooperate with them, and where necessary or possible began operations at once. The Chairman of the Historical Committee, whose task was the widest, began to collect data and reminiscences and statistics wherever he could, and turned them into the little reservoir of facts for the History of the Parish. The others, though not idle, could proceed at a more leisurely pace with their plans. At the second meeting of the General Committee a larger number attended, showing increased interest as members began to take in the idea of the celebration. The same may be said of the two meetings that took place after the summer holidays. At the last meeting, November 16th, it was possible to lay before the general body a complete programme of the whole Celebration, Religious and Social; to promise the execution of the plans for decorations, invitations, speakers, preachers, celebrants, and entertainment on Old Home

Night. Some modifications of the original proposals had to take place, and the time of the celebration itself was postponed to the last week in November. The necessary change of time was a fortunate improvement, as were also some other departures from the first suggested plan.

Mr. Nicholas F. Brady, who had generously undertaken to defray all the expenses connected with the Jubilee, set his men to work in good time to decorate the church, school, residence, Loyola and Regis High Schools with flags and bunting, the outlines marked with electric lights. The shields of the United States and of the Cardinal were traced in colored lights on the facade of the church. Good taste was the characteristic of the display; simplicity and dignity combined to usher in the coming festivities of the Jubilee. When the light was turned on for a time on Saturday, November 25th, the hundreds who came to the church for confession that evening were convinced that the morrow would witness an unusual festivity.

Not only were the church and parish buildings decorated, but Catholics throughout the parish were invited to display the Papal colors and the American flag above and about their homes. To enable them to do so the Committee on Decorations procured a supply, and from the Parish House distributed them to all who wished to pay the cost, a nominal sum.

All during the week from November 25th to December 4th, the houses and apartments of Catholics displayed the national colors with the papal white and yellow alongside.

A Solemn Pontifical High Mass opened the Jubilee at

Apostolic Delegate Bonzano

11 A. M. on Sunday, November 26th, His Excellency, the Apostolic Delegate, Most Rev. John Bonzano, D.D., being the celebrant. He, with all the ministers, vested in the Loyola School parlor, and preceded by about seventy Acolytes, fourteen Scholastics, many Priests in cassock and surplice, and Monsignori in their robes, and the Ministers and Deacons of Honor, and followed by His Eminence, John Cardinal Farley, Archbishop of New York, marched from the entrance of Loyola School on Eighty-Third Street around to Eighty-Fourth Street by Park Avenue. The sight was a dignified and imposing one, and was witnessed by a large throng of Catholics who could not possibly find room in the church, and by a mass of Protestant spectators attracted by the unusual spectacle. The church was crowded, every place being occupied except for a few seats whose destined occupants were prevented at the last moment from coming to the festivity. The Master of Ceremonies was master of a complicated situation, with Cardinal, Pontifical Celebrant, Assistant Priests, Deacons of Honor and Ministers of the Mass, yet there was no more of a hitch than at a Low Mass. The sermon, too, by Very Reverend Raymond Meagher, Provincial of the Dominican Fathers, was warm, dignified and eloquent and worthy of the occasion.

A like solemnity characterized the Solemn Vespers at which the Apostolic Delegate was celebrant and Rev. Richard Cartwright, C. S. P., the preacher. At the High Mass none were admitted without a ticket, the only possible way of securing seats for those who were entitled to them as pew-holders; other vacant seats were sold at a nominal price to those who applied. There

could be no cornering of seats, as tickets were sent by mail in each case, and the Committee saw to it that no undue number went to the same address. Even with this arrangement many were excluded who would wish to have been present and whom the clergy would long to see satisfied.

Even if the number of seats were twice as large, it would have been impossible to satisfy all the applicants. However, this was true only of the opening Mass. The other services in the church were free to all, morning and evening.

On Monday, Tuesday and Wednesday nights, the hall was crowded to its utmost capacity. On the first night very cordial and flattering things were said about Jesuits, past and present, by the Apostolic Delegate and His Eminence, Cardinal Farley, himself a Jesuit alumnus. In the case of one of the lay speakers the praise and appreciation were so strong that Rev. Father Richards felt obliged to dilute it somewhat by disclaiming title to the glory attributed to the Society. No one, however, questioned the sincerity and good will of the speaker. On Tuesday, Old Home Night, the house was packed with the old, anxious to hear a rehearsal of the deeds done in their early days, and with the young, curious to hear at length what old Yorkville was fifty years ago. They were not disappointed in listening to Mr. Long.

The other speakers, too, by their reminiscences, their appreciation and praise of the men of the past, lay and clerical, called for warm plaudits from the audience. The whole celebration was characterized by dignity and solemnity, by deep appreciation of the favors God

has poured out on the parish of St. Lawrence and St. Ignatius Loyola in the past fifty years. The many complimentary expressions used by several of the speakers about the activities of the late Pastor, Father Hearn, elicited from him a response expressive of his appreciation and thanks for the cordial cooperation he had received in his term of seven years.

The following full programme of the Jubilee exercises will serve as an agreeable reminder of a solemn occasion:

SUNDAY, NOVEMBER 26th

Pontifical High Mass at 11 A. M.

Presiding.....His Eminence JOHN CARDINAL FARLEY
Archbishop of New York.
Assistant Priest....Rt. Rev. Mgr. Joseph F. Mooney, P.A., V.G.
Deacons of Honor.....
Rt. Rev. Mgr. Francis H. Wall
Rt. Rev. Mgr. John Edwards, V.G.
Celebrant.....His Excellency, JOHN BONZANO
Apostolic Delegate
Assistant Priest.....Rev. Thomas F. White, S.J.
Deacons of Honor .....
Rev. David W. Hearn, S.J.
Rev. Francis T. McCarthy, S.J.
Deacon.....Rev. John F. Brady, D.D.
Sub-Deacon.....Rev. James M. Kilroy, S.J.
Master of Ceremonies.....Very Rev. Thos. G. Carroll, D.D.
Preacher.....Very Rev. Raymond Meagher, O.P.

Solemn Vespers at 8 P. M.

Celebrant.....His Excellency, JOHN BONZANO
Apostolic Delegate.
Assistant Priest.....Rev. Daniel J. Quinn, S.J.
Deacon.....Rev. William F. Cunningham, S.J.
Sub-Deacon.....Rev. James L. Moakley, S.J.
Preacher.....Rev. Richard S. Cartwright, C.S.P.

MONDAY, NOVEMBER 27th,

Solemn High Mass at 9 A. M.

FOR DECEASED PRIESTS AND PEOPLE OF THE PARISH.

Celebrant.....Rev. David W. Hearn, S.J.

Deacon.....Rev. Augustine A. Miller, S.J.

Sub-Deacon.....Rev. Frederick Lupi, S.J.

Preacher.....Rev. Francis T. McCarthy, S.J.

Reception at 8.30 P. M.

Salutation—"Ecce Sacerdos Magnus"—Choir.....*Elgar*

Opening Address and Introduction
By the Chairman of the Meeting, MR. NICHOLAS F. BRADY

Hymn of Welcome—Choir.

Address.....HON. MORGAN J. O'BRIEN

Ave Maria—Choir

Address.....HON. W. BOURKE COCKRAN

Polonaise—"Militaire" .....*Chopin*

Address.....REV. J. HAVENS RICHARDS, S.J.

March—"Pomp and Circumstance".....*Elgar*

Address.....HIS EXCELLENCY MOST REV. JOHN BONZANO, D.D.,
(Apostolic Delegate)

Selection .....*Wagner*

Address.....HIS EMINENCE, JOHN CARDINAL FARLEY,
(Archbishop of New York)

American Fantasie.....*Herbert*

Finale—"The Star Spangled Banner"
MR. CHARLES A. HAUSCHEL, *Musical Director*

TUESDAY, NOVEMBER 28,

High Mass at 9 A. M.

For Living Parishioners—Past and Present

Celebrant.....Rev. Edward P. Spillane, S.J.

Old Home Reception at 8.30 P. M.

To Former and Present Parishioners

Part I

Overture—"Light Cavalry".....*Von Suppe*

Hon. Edward C. Sheehy, Presiding.

Address of Welcome.....Rev. Geo. E. Quin, S.J.
Selection—"Bohemian Girl".....*Balfe*
Address .....Edward J. McGuire
Trio—"Hymn to St. Cecilia".....*Gounod*
Piano, Mrs. Bruno Oscar Klein; Harp, Mrs. Karl Klein; Violin, Karl Klein.
Address.....Hon. Jeremiah T. Mahoney
Selections—(a) "Humoresque" .....*Dvorak*
(b) "Spring Song".....*Mendelssohn*

Intermission

Medley of Irish Melodies—"Donnybrook".....*White*
Transcriptions—(a) "For all Eternity".....*Mascheroni*
(b) "Yester Thoughts".....*Herbert*
Overture—"Martha" .....*Flotow*
Trio—"Ave Maria".....*Lorenzi*
Piano, Mrs. Bruno Oscar Klein; Harp, Mrs. Karl Klein; Violin, Karl Klein.
Address.....Edward Long
Excerpt—"Babes in Toyland".....*Herbert*
Address.....Frank P. Treanor
American Fantasie.....*Herbert*
Finale—"Star Spangled Banner"

TUESDAY, NOVEMBER 28th,

Entertainment by the Children of the Parish School, In the School Hall, 3 P. M.

PROGRAMME

Greeting ..... Juniors
Address ..... HON. JOSEPH F. MULQUEEN

The Alphabet's Meeting — Little Ones
The Oxen Dance..... Juniors
Golden Bells..... Juniors
Physical Culture ..... Seniors
Ring Out Ye Bells.... Seniors
The Golden Scarf..... Seniors

The Golden Day

OPERETTA IN THREE ACTS

Characters

FATHER TIME — Elizabeth M. McHugh
VESPER... Veronica J. O'Brien
TWILIGHT... Mabel E. Sullivan
CURFEW..... Cizella R. Olah
EVENING STAR . Gladys H. Aken
WEST WIND... Grace Cavanagh

Gaelic Dance..... Ena M. Casey
Solo—"Memories of Mother"..... Agnes Sheldon
National Echoes ..... Seniors

WEDNESDAY, NOVEMBER 29th,

Entertainment at the Day Nursery by the Children

TO INVITED GUESTS
at 2 P. M.

Welcome Song — School Children
Morning Circle — Intermediate Class
1. March—Morning Circle—Games
2. Telephone Song—Solo..... Irene Renica
If I were a Little Frog.. Chorus
Grandfather's Clock ... Chorus
3. "A LITTLE PILGRIM'S PROGRESS"
Cast—(in order of appearance)
Town Crier..... John Farrell
Dame Decision — Wiltruda Toring
A Little Pilgrim — William Renica
Steadfast. Elizabeth McDonald
Knowledge . Catherine Sullivan
Courage..... Christian Kahrs
Joy..... Hildegarde Toring
Falsepride..... Cecilia Kenney
Selfishness — Rose-Marie Wortche
Boastfulness.... Cath. Enright
Faint-o-heart..... Clara Lopez
Honesty..... Francis Brown
Anger..... Valentine Kirch
4. The Star Spangled Banner..... Chorus

BENEDICTION

WEDNESDAY, NOVEMBER 29th,

High Mass at 9 A. M.

FOR THE LADIES' SODALITIES AND SOCIETIES

Celebrant.....Rev. Martin J. Scott, S.J.

Promenade Concert at 8.30 P. M.

REUNION OF ALL THE SOCIETIES AND SODALITIES, BOTH OF

Men and Women

PROGRAMME

Presiding Officer, Mr. John J. Collins, Prefect Men's Sod.

Grand March—"Aida"—(Verdi).....Orchestra
Address.....Miss Agnes C. Ruggeri
"The Women's Societies of Our Church"
Soprano Solo—"Rosary"—(Nevin)....Miss Irene H. Greenthal
Address.....Mr. Joseph H. Fargis
"The Men's Societies of Our Church"
Baritone Solo.....Mr. William Gibney
Address.....Rev. Edward F. Garesché, S.J.
Editor "The Queen's Work"
Chorus—Jubilee Song of Praise
(Eaton Fanning)—St. Cecilia's Choir
Overture—"Merry Wives of Windsor"—(Nicelai)....Orchestra

MR. CHARLES A. HAUSCHEL, *Musical Director.*
MISS BERTHA A. COULTER, *Director St. Cecilia Choir*

THURSDAY, NOVEMBER 30th,

THANKSGIVING DAY

High Mass at 9 A. M.

FOR THE MEN'S SODALITIES AND SOCIETIES

Celebrant.....Rev. Joseph P. O'Reilly, S.J.

FRIDAY, DECEMBER 1st,

High Mass at 9 A. M.

For the League of the Sacred Heart

Celebrant.....Rev. John F. X. O'Conor, S.J.

Special League Devotions at 8 P. M.

Preacher.....Rev. Albert G. Brown, S.J.
Solemn Benediction—Rev. Albert G. Brown, S.J., Celebrant
Rev. Daniel Quinn, S.J., Deacon
Rev. Wm. F. McHale, S.J., Sub-deacon

SATURDAY, DECEMBER 2nd,

High Mass at 9 A. M. for the Children

Celebrant.....Rev. J. Havens Richards, S.J.

SUNDAY, DECEMBER 3rd,

Solemn High Mass of Thanksgiving at 11 A. M.

Celebrant.....Rev. B. F. McGeary
Deacon.....Rev. Francis A. Barry
Sub-Deacon.....Rev. Walter F. Gilmore
Preacher....Rev. J. Havens Richards, S.J.

Vespers at 8 P. M.

Celebrant.....Rev. Frederick M. Lupi, S.J.
Preacher.....Rev. Daniel J. Quinn, S.J.

JUBILEE COMMITTEE

APPENDIX

Jesuit Staff, 1866-1916

March	1866	Fathers	Beaudevin, Ouellet, Petitdemange.
August	1866-67	"	Maréchal, Petitdemange, Achard.
"	1867-68	"	McQuaid, Maréchal, Achard.
"	1868-69	"	Glackmeyer, Maréchal, Achard.
"	1869-70	"	Moylan, Glackmeyer, Maréchal, Holzer.
"	1870-71	"	Moylan, Gockeln, Thebaud, Holzer.
"	1871-72	"	Gockeln, Archambault, Durthaller, Holzer.
"	1872-73	"	Gockeln, Archambault, Durthaller, Dalabays, John McDonald.
"	1873-74	"	Gockeln, Archambault, Durthaller, Achard, John McDonald.
"	1874-75	"	Achard, Walker, Archambault, John McDonald.
"	1875-76	"	Achard, Walker, Archambault, John McDonald.
"	1876-77	"	Achard, Walker, John McDonald, Reid.
"	1877-78	"	Treanor, Walker, Petitdemange, Reid.
"	1878-79	"	Treanor, Walker, Petitdemange, Reid, Allan McDonell.
"	1879-80	"	Treanor, Walker, Petitdemange, Moylan, Allan McDonell.
Nov. 1	1880-81	"	Fulton, Walker, Petitdemange, Moylan, Finnegan.
August	1881-82	"	Merrick, Walker, Petitdemange, Moylan.
"	1882-83	"	Merrick, Petitdemange, Moylan, Toner.
"	1883-84	"	Merrick, Petitdemange, Moylan, Toner.
"	1884-85	"	Merrick, Petitdemange, Moylan, Toner.
"	1885-86	"	Merrick, Petitdemange, Moylan, Toner.
"	1886-87	"	Merrick, Petitdemange, Moylan, Toner, Walsh.
"	1887-88	"	Merrick, Petitdemange, Moylan, McTammany, Fink.
"	1888-89	"	O'Connor, Moylan, Walker, Nash, Gleason, Massi.

August	1889-90	Fathers	O'Connor, Walker, Nash, Quin, Gleason, Massi.
"	1890-91	"	O'Connor, Walker, Quin, Nash, Russo, Massi.
"	1891-92	"	McCarthy, Petitdemange, Walker, Dealy, Massi, Reid.
"	1892-93	"	McCarthy, Petitdemange, Walker, Cardella, Lynch, Massi.
"	1893-94	"	McKinnon, Petitdemange, Massi, Prendergast, Noonan, Fulton.
"	1894-95	"	McKinnon, Petitdemange, Massi, Prendergast, Desribes, Healy, Fulton.
"	1895-96	"	McKinnon, Merrick, Prendergast, Desribes, Healy, Massi, McCluskey.
"	1896-97	"	McKinnon, Merrick, Prendergast, Desribes, Healy, Massi, McCluskey.
"	1897-98	"	McKinnon, Merrick, Prendergast, Desribes, Healy, Massi, Conway.
"	1898-99	"	McKinnon, Merrick, Desribes, Healy, Massi, Fink, Conway.
"	1899-1900	"	McKinnon, Scanlon, Merrick, Desribes, Healy, Massi, Conway.
"	1900-01	"	McKinnon, Scanlon, Merrick, Desribes, Ennis, Healy, Massi, Conway, Quin.
"	1901-02	"	McKinnon, Ennis, Merrick, Desribes, Healy, Massi, Conway, Quin, Pardow.
"	1902-03	"	McKinnon, Ennis, Merrick, Healy, Massi, Quin, Pardow, Bric, Raymond, Scott.
"	1903-04	"	McKinnon, Scott, Merrick, Quin, Healy, Semple, Bric, Fagan, McLoughlin.
"	1904-05	"	McKinnon, Scott, Merrick, Quin, Healy, Gunn, Semple, Fagan, Jere. Prendergast.
"	1905-06	"	McKinnon, Scott, Merrick, Quin, Healy, Gunn, Semple, Fagan, Fargis, Massi.
"	1906-07	"	McKinnon, Scott, Quin, Semple, Massi, Gunn, Fargis, O'Gorman, Casey, O'Conor.

August	1907-08	Fathers	Pardow, Scott, Quin, Semple, Massi, Gunn, O'Gorman, Gannon, O'Conor, Casey.
"	1908-09	"	Pardow, Dooley, Scott, Quin, Semple, Massi, Casey, O'Gorman.
"	1909-10	"	Hearn, Crowley, Scott, Quin, Semple, Massi, Casey, O'Gorman, Richards, Finnegan.
"	1910-11	"	Hearn, Crowley, Scott, Quin, Semple, Richards, Scully, O'Gorman, Coleman, Casey.
"	1911-12	"	Hearn, Singleton, Fox, Quin, O'Gorman, Coleman, Scully, Casey, Richards, Scott, McCarthy.
"	1912-13	"	Hearn, Cryan, Fox, Quin, O'Gorman, Scott, Casey, Lynch, Coleman, Greene, Richards.
"	1913-14	"	Hearn, Miller, Fox, Quin, O'Gorman, Scott, Coleman, O'Conor, Gannon, Greene, Casey.
"	1914-15	"	Hearn, Miller, Fox, Quin, O'Gorman, Scott, Dooley, Powers, Kilroy, Smith, (J.), Sullivan, Hargadon.
"	1915-16	"	Richards, Smith, (M.), Fox, Quin, O'Gorman, Dooley, Powers, Kilroy, Quinn, Leonard, Reilly, Brown, Condon.
"	1916-17	"	Richards, Smith, Fox, Quin, O'Gorman, Dooley, Powers, Kilroy, Quinn, Reilly, Brown, Condon, Lupi.

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